

The CHRISTIAN CENTURY

A Journal of Religion



Saint Peter Carries On

By Gaius Glenn Atkins

The Christian Debacle in China

An Editorial

What Do Ministers Honestly Think?

By T. Markham Talmage

Governor Smith Replies

An Editorial

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CONTENTS

Editorial	
Editorial Paragraphs	515
Governor Smith Replies	518
The Missionary Debacle in China	519
Safed the Sage: The Value of Vacuum	521
Verse	
When April Came, by Ethel Romig Fuller	522
Life, by Catherine Cate Coblenz	522
Longing, by Mahlon Leonard Fisher	522
Our City, by Raymond Kresensky	522
Purple Clematis, by Ethel Romig Fuller	522
On Guard, by Molly Anderson Haley	529
Contributed Articles	
St. Peter Carries On, by Gaius Glenn Atkins	523
Which of the Twain—? by Joseph Ernest McAfee	526
What Do Ministers Honestly Think? by T. Markham Talmage	527
Will the Communists Turn to Christ? by R. H. Markham	530
British Table Talk	531
Books: From Prince to Private	533
Correspondence	534
The Sunday School: "Lovest Thou Me?"	535
News of the Christian World	536

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EDITORIAL

EASTER and Passover fell on the same day this year. The coincidence typified, in a way, the friendly approaches which the dominant faiths of the west are making toward each other. Without in any way surrendering the convictions which give significance to the celebration

Toward Religious and Racial Tolerance

of the two festivals, it was possible for both Christians and Jews to share in what came close to being a common expression of belief in the living quality of their faiths. If it was not quite a common expression, it was at least simultaneous. The unusual occurrence provided a striking background for the announcement, in the pages of the American Hebrew, of the formation of an unofficial permanent commission on better understanding between the religious and racial groups in this country. Nine men of national prominence have accepted places on this new body. Three of them are Jews, three Roman Catholics, and three protestants. They have agreed to provide a place to which those who feel themselves attacked unjustly and on grounds that are ill-founded, attacked in such a way as to engender ill-will and breed hate in the community, may, if they have no redress under law or at the hands of the government, come and ask for an investigation. The commission will not

initiate investigations except on petition. It will deal with no matters outside the domestic affairs of this nation. It will attempt to do no more, after its service has been invoked and promised, than to secure a full and fair investigation and make known to the public its findings. It is, in other words, nothing but a fact-finding and opinion-making body. But it may easily, working within the limits of such a task, contribute immensely to the mutual confidence and understanding of our racial and religious groups. The future of America is endangered by every new scheme and false accusation that seeks to drive these groups apart. Thank God for the increasing efforts to bring them together!

British Labor Opposes Toryism in China

BRITISH LABOR is standing by its colors in opposition to the attitude of the tory government in China. Ramsay MacDonald stoutly contends that the old-fashioned military protection of British interests in Shanghai has endangered the lives of their nationals and all others in every other part of that country. The Baldwin government has not been content to afford safe escape of its aliens in China from the dangers of revolution by providing transport and shelter in harbors, but has sent more than twenty thousand armed men out as landing forces and has thrown up entrenchments on Chinese territory beyond the boundaries of their legal concessions. In Australia great meetings of protest have been held by labor. In Sidney the labor lord mayor presided and a resolution was passed asking the withdrawal of all armed forces from China. The seaman's union voted to refuse to handle troops, food-stuffs, or munitions intended for the Chinese occupation. The railway men's union adopted like resolutions, and the president of the Australian counterpart of the American legion was compelled by its members—all veterans of the world war—to retract a statement that the ex-soldiers would stand by the imperial government. The entire labor press of the commonwealth and much of the other press opposes the use of Australian military forces in China, saying they desire friendship and trade with that land instead of war. At a great demonstration held in Montreal under labor auspices the immediate withdrawal of British forces from China was demanded by resolution. A labor member of the dominion parliament denounced the imperial attitude as one dangerous to peace and provocative of the war spirit,

and called upon the workers to prevent military action as they once did in England when a gesture of force was made toward Russia.

West Chester and Free Speech

THE QUIET Quaker town of West Chester, Pennsylvania, is gaining a new fame. Once a station on the underground railway, this is the community now heralded abroad as the seat of a state normal school from which teachers are dismissed who have been guilty of expressing dissent with government policy in Nicaragua. The whole storm has blown up so suddenly, and has assumed such proportions, that its original sources have been lost to view. It will be hard to convince many readers that this entire uproar grew out of a brief notice in a West Chester newspaper to the effect that the liberal club at the normal school, in discussing events in Nicaragua, had expressed the opinion that vital facts were being withheld from the public! This modest report drew "letters to the editor" from one or two nervous patriots in the town. Whereupon the president of the student club wrote an answer, claiming the club's right to discuss public questions, and two members of the faculty did the same thing. Then the local post of the American legion came into action, horse, foot, and artillery, and, at this stage in the proceedings, has swept the field. The president of the normal school has suppressed the liberal club; the two teachers who dared to defend its right to free speech are out of a job; and a public report by the legion's investigating committee charges the club with crimes ranging all the way from intimacy with the American Civil Liberties union to "defending immorality." And the start of it all was the report that, in a club meeting, somebody had said that there were facts about the Nicaraguan situation not known to the public! Yet we presume that the legion post would start another crusade against anybody who suggested it was less than respectful of the constitution of the United States—including the bill of rights.

Deaths from Alcohol Increase In New York and Maryland

THAT INCONVENIENT—to the wets—statistician, Prof. Irving Fisher of Yale, is at it again. Professor Fisher is taking the widespread assertion that deaths from alcoholism are on the increase in this country, and puncturing it. With all the talk about poisoned liquor, and with all the poisonous concoctions wherewith the bootlegger holds down his list of patrons, Professor Fisher shows that the number of Americans being wafted into the great beyond by acknowledged alcoholism, or by that less reprehensible complaint, cirrhosis of the liver, is below the pre-prohibition level. That is, the rate is down except in two states. If you leave out of the reckoning these two states the death-rate from alcohol in 1926 was only 70 per cent of what it was before the national prohibition law went into effect. The states which have complete data available on this question, and which provide these figures, are California, Colorado, Connecticut, Indiana, Maine, Massachusetts, Michigan, Minnesota, Montana, New Hampshire, New Jersey, North Carolina, Ohio, Pennsylvania, Rhode Island, Utah, Ver-

mont, Washington, Wisconsin, and the District of Columbia. But this encouraging showing receives a setback when New York and Maryland are taken into account. In New York the 1926 death-rate for chronic and acute alcoholism was 23 per cent above the pre-prohibition level! In Maryland it was also above the level of the license era, and still going up. It looks as though open defiance of the federal law registers immediately and directly in the prospects which a citizen of one of our commonwealths has to become the central figure in an early funeral.

The Facts as to America's Working Women

MARY ANDERSON, director of the women's bureau of the federal department of labor, reports that there are now eight and one-half million women in this country who earn incomes outside their homes. More than two million of them are wage earners in industry, an increase of 41 per cent in the past decade. Every fourth woman in the land now works for a wage or a salary, and every fifth employed person is a woman or girl. The average weekly wage for the two million employed in industry runs from \$8.80 in Alabama to \$14.95 in New Jersey. Of course, one-half of them all earn less than the median or average. This means starvation wages for at least one million wage earning women and girls, and living wages for only a minority. With all the freedom to enter employment that woman has gained she has not yet won equal pay for equal work, and her wage scale all too often serves to dilute that of the natural bread-winner of the family. The old theory that the great mass of female workers are those unmarried women who prefer work to an idle parasitism, or who work for the sake of pin-money, is exploded by the investigation of this bureau. Many do this, but the number who contribute to the family budget or to the care of dependents is overwhelming. Miss Anderson says: "The failure of men to secure a living wage for the family necessitates the entrance of wives and mothers into gainful employment. Better wages for men would mean the withdrawal of a large group of wives and mothers from the wage-earning ranks. Better and more widows' pensions laws would mean withdrawal also of many more mothers from bread-winning activities."

Tackling a Ticklish Problem

IT APPEARS that the federal council has a committee on financial and fiduciary matters. This committee has been holding a conference in Atlantic City—surely a place in which conferences on financial and fiduciary matters might normally be expected to occur—and it has adopted findings. There are several pages of printed findings, but one short paragraph in particular deserves attention. The committee has found in favor of setting up a sub-committee "on ethics in investments, to formulate more precisely ethical standards to be followed in selecting investment securities and making recommendations as to sound investments from the ethical point of view." This perhaps sounds innocent enough. But it is not difficult to foresee that, if the sub-committee on ethics in investments

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probes very deep it is likely to present to the committee on financial and fiduciary matters some "matters" which will give that committee furiously to think. The investments of denominational boards, philanthropies, schools and other corporations now reach into the multiplied millions. Increasingly these corporations are assuming annuity obligations. The task of discovering investments which meet the necessary demands for safety, yet which cannot, under any circumstances, involve the churches in any furtherance of injustice or unrighteousness, is no easy task. Previous attempts to lay down a standard of practice which should safeguard the churches at this point have ended in acknowledged failure. The moral imperative is so clear, however, that the effort of the new committee must be made. The churches will await with keen interest any reports which the sub-committee on ethics in investments may make public.

Surveying Prohibition From the Clouds

AN EXCELLENT ILLUSTRATION of the way in which some visitors from other shores report on the status of prohibition in this country is given by a Major Miller, a South African aviator who has just returned home from a visit to the United States. The flight of his imagination seems to be quite in keeping with his record as an airman. He told his fellow-countrymen things like this: "All the agitation at present for the maintenance of prohibition comes from the bootleggers who pay for the prohibition propaganda. Young people invited to parties are expected to bring their flasks of whiskey or gin." He found that "jurymen are afraid to convict for fear of being shot by the accused bootlegger," and further said that he had it on "unquestionable authority" that there are 22,000 more speakeasies in New York today than before prohibition was enacted. He declared that liquor was in evidence at all places where he was entertained. We are led to wonder who it was that entertained the major. He failed to discover that, notwithstanding the terror under which jurymen are placed by bootleggers, there were some 40,000 convictions for violation of liquor laws last year. At police headquarters in New York he could have found a report showing that juvenile delinquency has decreased in that city in ten years by more than fifty per cent. But then there is an anti-liquor agitation on in South Africa today, and the major's address may have been delivered at the close of a banquet where, like the proverbial Irishman, the guests were attempting to make the country dry by drinking up all the liquor. Such testimony is interesting only because it is characteristic of reports given by numbers of our visitors who cover the country with a full three weeks' investigation.

A Judge Speaks His Mind

A FEW DAYS AGO an Indiana judge found it his duty to sentence three boys who had pleaded guilty to chicken stealing. Their loot amounted to about thirty-seven dollars. The courtroom was crowded with people from the community where their petty depredations had been carried on. The judge addressed them as follows:

"You people are here to see that these boys are convicted. You want to see them sent to prison. Not long ago a man got \$119,000 out of a bank in this city and nothing has been done with him. The people of this county have been swindled out of close to one million dollars by bank failures and other means for which not a single man has been sent to prison. I ask you in fairness, shall I send these boys to the penitentiary when other men who have money with which to employ astute lawyers are allowed to go free?" The lads were then given short terms in the state reformatory. In the same paper carrying this comment from a just judge was the news that President Coolidge had pardoned three promoters who had swindled the public out of a million dollars, for which crime they had received sentences ranging from two to two and one-half years, and of the freeing upon appeal of another group of promoters who had swindled the public out of a still greater sum. Within the same week the newspapers told of the way in which certain powerful politicians are endeavoring to get a pardon for an ex-governor who was sent to the penitentiary from the state house for defrauding the state and a multitude of its citizens out of more than a million dollars. It is this disparity in treatment for the big and little offender that lies at the bottom of much current suspicion of our courts. The recognition of this fact by the judge who dealt with these boy thieves is a hopeful sign of awakening on the part of the legal profession itself.

The Mail Order Nuisance Resumes Operation

THESE BEING THE DAYS when the advance of spring makes the minister desire to be any place rather than in his study, the mail order pest is again at work in the land. One species will, for ten dollars, supply "to only one minister in a county . . . forty new scholarly sermons . . . especially adapted to the popular pulpit of today." These, in addition to the 171 old stand-bys, which range from such a gem as "Bouncing the Blues"—"Forty minutes of wit, philosophy and sunshine"—to "The Development of Law"—"This lecture abounds with beautiful and touching illustrations which will hold the attention of both young and old." Any order carries with it, as a premium, the names of twenty-five lecture bureaus which might employ a preacher in need of extra cash, and if the order is for more than five dollars' worth, it will carry, as an additional premium, "our latest live-wire book of 'Jolly Jokes for Public Speakers.'" The seduction of this offer is as nothing, however, to that of the Southern School of Divinity, Inc., with its extension department located at 5459 Willis street, Dallas, Texas. The Southern School of Divinity begins its letter with what is expected to be recognized at once as fact, namely: "In this day and time every minister above the average in ability is addressed mostly as 'Doctor,' and expected to have his degree." The school admits that a few of the deserving do get overlooked, but it has "plenary authority from its charter" to remedy this condition for any who will take its course and pay a fee of one hundred dollars ("Deduct ten per cent if full remittance for degree course is enclosed") "Our graduates," says the school, "have the full right to use the honored title they have justly merited, and the world in

which they live at once gives them a higher standing as a doctor of divinity . . . If we may have the pleasure of helping you to reach the zenith of your career (sic!), please feel free to write to us." If, as the advertising asserts, the state of Texas is responsible for this sort of thing, it is time that the state of Texas suppressed another nuisance.

Governor Smith Replies

THE ANSWER of Governor Smith to Mr. Marshall's open letter in the *Atlantic Monthly* is a clear-cut affirmation of his loyalty to the American constitution and the Roman Catholic faith and a denial that there is any practical or theoretical conflict between the two. It appears to be, for the most part, the sincere and candid statement of one who, professing no expert knowledge of either civil or canon law, would gladly be content to affirm the absence of conflict between religious and political loyalties in his own personal experience and stop with that, leaving protestant critics on the one hand and Catholic theologians on the other to reconcile the two as best they can. His mind does not move easily in the field of ecclesiastical theory nor does he appear particularly well informed as to the history of ecclesiastical practice, and he frankly admits that he never read the statements quoted from the encyclical of Leo XIII until he read them in Mr. Marshall's letter. He does, however, very properly feel it necessary to give some explanation of the statements of popes and others which are brought to his attention, and for this he relies upon the assistance of Father Francis P. Duffy, whose distinguished war record is cited as a guarantee of his sound Americanism.

The governor's defense, therefore, against the implication that there might be a clash between a Catholic's duties to his country and to his church is a tripod. It rests on three feet. That makes a stable structure—if the feet are all sound. The first is the citation of his record of public service in which, as Mr. Marshall also stated, his Catholicism has not vitiated his independence, his integrity, or his patriotism. The second is the affirmation that in his own mind, trained in a parochial school, there has never been any consciousness of tension between faith and loyalty. The third has to do with the utterances of popes and other Catholic teachers with reference to toleration, religious liberty, and the relation between church and state. On this last point his argument is, first, that the quotations cited do not show that the Catholic church teaches intolerance toward non-Catholics or that it claims preferential treatment at the hands of the government; and, second, that he would not be bound by such teachings or claims even if the pope uttered them.

The principal points in his argument may be taken up for comment in the order in which they occur in his letter.

"I have never known any conflict between my official duties and my religious belief." This is a statement to which we give full weight and credence, but it does not prove that "no such conflict could exist." At most, it could only prove that no such conflict has existed in connection with any issue that has arisen in the offices which he has held. But Mr. Smith has not yet been President of the United States. Besides, while the twenty-four years of his office-holding is

a fairly long period in the life of a man, it is a very short period in the life of a nation or a church.

"I regard public education as one of the foremost functions of government and have supported . . . our public school system." But this does not touch the question as to the relation of the church to the public school systems. Should public money be used to support parochial schools? Many Catholics think so while heartily in favor of public schools for non-Catholics. Or should Catholic teaching be introduced into public schools? It is so ordered in Italy. Pius IX did not denounce public education but declared it an error that public schools should be freed from church interference and control. Or should members of religious orders, wearing the garb of their orders, serve as public school teachers? It has been done, we believe, in this country. We do not impute to Governor Smith the advocacy of any of these practices, but merely state that a declaration in favor of public schools does not cover any of the points which have been in controversy.

"The essence of my faith is built upon the Commandments of God. The law of the land is built upon the Commandments of God. There can be no conflict between them." This is too general to be of much use. It could be said by a fundamentalist seeking to outlaw evolution, or by a Mohammedan wishing to legalize polygamy, or by a follower of Dowie and Voliva proposing to prescribe teaching that the world is flat. The bitterest conflicts in history have been between people trying to enforce their divergent understanding of the Commandments of God. When the word is capitalized it suggests the Ten Commandments. If this is the meaning, the statement is not true. The essence of the Catholic faith is not built on the decalogue.

"Instead of quarreling among ourselves over dogmatic principles it would be infinitely better if we joined together in inculcating obedience to these Commandments. . . . This is the common ideal of all religions. What we need is more religion for our young people, not less; and the way to get more religion is to stop the bickering among our sects." We say amen to that. But Catholics do not usually represent their church as one of the "sects" or the discussion of those things which differentiate Catholicism from other forms of Christianity as a mere "bickering" over trivialities. If they will take that attitude, this discussion can stop right here.

"You quote from the Catholic encyclopedia that my church 'regards dogmatic intolerance not alone as her incontestable right but as her sacred duty.' . . . The real meaning of these words is that for Catholics alone the church recognizes no deviation from complete acceptance of its dogma." We think Governor Smith is right in this interpretation. These words refer to intolerance of varying dogmas within the church. The context shows it. But these are not the only words on the subject of tolerance and intolerance. Some of the others we have previously quoted. Catholic statements about the attitude which church and state should take toward non-Catholic doctrine and worship simply cannot be whittled down to that "dogmatic intolerance" which means, in the words of the *Jesuit weekly*, *America*, "that the members of the church may not consciously assent (by the intellect) to error." We insist that statements in justification of intolerance be read in the light

of their whole context—not merely the adjacent sentences but the context of Catholic history. It has been a history of intolerance wherever the church has had power to enforce it—and not merely the declaration that members of the church should not assent to error, but a type of intolerance which operates through laws and courts, through fire and sword. What about the inquisition, the Albigensian crusade, the persecution of the Waldensians and Huguenots, the pope's thanksgiving for the St. Bartholomew massacre? We have asked this question before, and the only answer is that they are old stuff, and that the dead ashes of history should not be raked to bring up live coals of controversy. But until they are repudiated, they are part of the context of any Catholic statement about tolerance and intolerance.

Governor Smith, feeling that the Syllabus of Errors and the encyclical of Leo XIII cannot be explained away, disclaims responsibility for them. "By what right do you ask me to assume responsibility of every statement that may be made in any encyclical letter? . . . You have no more right to ask me to defend as part of my faith every statement coming from a prelate than I should have to ask you to accept as an article of your religious faith every statement of an Episcopal bishop, or of your political faith every statement of a President of the United States." This is less candid than it sounds. Governor Smith knows that the status of a pope in the Catholic church is radically different from that of a bishop in the Episcopal church or a President in the United States. Doubtless there are limits beyond which the average lay Catholic will not follow the dictum of the pope. The occasional protestant statement that Catholics take orders from the pope about everything, is ridiculous. But where is the limit? It is easy for a Catholic in Governor Smith's position to make a brave statement, and make it quite sincerely, with all his co-religionists interested in seeing him emerge creditably from this discussion. But that does not do away with the pull of ecclesiastical authority in those matters which the church has been accustomed to claim as within the area of its control and which the government holds to be in the field of its jurisdiction.

The matter of a working union between church and state is not brought up from a "limbo of defunct controversies." When did they become defunct? Since the encyclical of 1884? Or since Italy gave the church control of religious teaching in the state schools in 1924?

Again Governor Smith lapses from his normal candor when he speaks of "the speculation with which theorists have played for generations as to the respective functions of church and state." This issue has not been a matter for the speculation of theorists, but a concrete political issue in half a dozen countries within our own generation. In France, for example; in Italy; in Mexico; in Oregon. It may be that the church was right in every one of those cases, but to wave the issues aside as idle speculations of a by-gone age is disingenuous.

Governor Smith's closing credo is a good paragraph. While we have criticized two points in his letter for lack of candor, in general we believe in his sincerity. He is certainly one of the most arresting and, in many respects, one of the most appealing personalities who have come to the front in American life in this generation. Just as during

a previous pioneer period our citizens had a way of seeking leadership from sons of the log-cabin so New York's governor may be the forerunner of a day when our more sophisticated and urbanized electorate will turn with familiarity to those who can claim to have graduated from the sidewalks. In this sense, Governor Smith may come to be regarded as a typical American. Certainly there is no reason to deny or doubt his loyalty as an American. But he is a loyal American subject to the pressure of a system which has been entangled with government, and often in opposition to it, since it came into existence. Governor Smith ends by hoping that never again in this land will any public servant be challenged because of his faith. Catholicism is two things. It is a form of faith and worship, and it is a form of government. He is not challenged because of his faith. He is questioned with reference to his allegiance to Catholicism as a form of government.

The Missionary Debacle in China

WHY IS THE CHURCH in this country so silent concerning the missionary debacle in China? For generations it has been pouring life and treasure into that country. Service there has been exalted as the highest form of effort to which a man could consecrate his life; the mission work resulting has been held worthy of the uttermost sacrifice, even to the giving of the widow's mite. Now the whole structure of missionary occupation is obviously shaken and crumbling, and our pulpits say next to nothing. Official announcements come from board headquarters here and there, giving assurance that specified missionaries have reached safety, or trying to minimize the extent of the disaster that has befallen and to claim that, in a little while, mission work will be as though the present uprising had never been. But these announcements deceive nobody. Any observer can see that missionary work in China, as it has been known, is being shot to shreds. Can it ever be re-established? Should it be re-established? On what basis can re-establishment come? These are unescapable questions. To answer them the Christian church will have to search its soul to the depths.

Viewed from the standpoint of Christian missions, China is today the scene of a vast flight. Acting under the orders of consular officials, or for prudential reasons, missionaries are streaming from every province toward the treaty ports. The newspaper each day carries a new list of "evacuated" missionaries, just as, ten years ago, it carried a daily list of battle casualties. Whole provinces are reported to be practically cleared of missionaries. Conditions in certain of the ports—notably in Shanghai and Tientsin—have become so overcrowded that further migrations are imperative. The United States government has taken the unprecedented step of suggesting to the mission boards that they recall to this country the missionary refugees now in Shanghai. One steamship company reports 850 such sailings already arranged. The first contingent of the missionary refugees is now reaching our shores.

This is one aspect of the picture. Its seriousness cannot be minimized. The cost of withdrawing these missionaries will be enormous. One board is already asking for a special fund of \$200,000 wherewith to meet this emergency, and admits that even this is likely to be insufficient. There are hopes expressed in some quarters that this cost may be somewhat lessened by bringing the missionaries, not all the way to the United States or England, but to some waiting-point in Japan or the Philippines, where they can spend their time in language study or some similar occupation until the way is open for their return. This takes for granted that the way will be open, within a few months, for the return to mission stations of any missionaries who so desire—an unfounded assumption. The fact is that local conditions will make it useless for large numbers of missionaries to go back to their posts, no matter what conditions the foreign allies may impose. And the further fact is that, so embarrassed financially are almost all of the mission boards, that they could not pay the cost of any such general movement back and forth. From this material standpoint alone it is obvious that the missionary enterprise in China can no longer be what it has been.

Not only do we face a great missionary evacuation, but we face the consequences of the acts of the governments from which the missionaries have come. A conservative Methodist bishop, Dr. George R. Grose, writing in the official Methodist papers last week, said, "Any foreign military action, however justly provoked, will inevitably start another anti-foreign movement which will probably be more violent and more serious in its consequences than any previous one has been." His words were written before American and British gunboats bombarded the Chinese city of Nanking. The United States has joined with other nations in presenting an ultimatum demanding reparations, punishments, guarantees for the future, and threatening "appropriate action." The Chinese nationalist government refuses, in advance of an impartial investigation, to accept responsibility for the tragic events at Nanking. Our ultimatum leaves no room for such an investigation. Unless we find a way in which to insert it in our program, our next move must be "appropriate action." What is that action to be?

Troops are pouring into China. Another American detachment received its sailing orders this week. British reinforcements are multiplying. Japanese divisions are said to be on the move. There are already more than twice as many foreign troops concentrated in Shanghai as the Chinese nationalists have in that whole region. What is "appropriate action"? The only definite suggestion so far as to what any important group would consider appropriate is that from the American chamber of commerce in Shanghai. This proposes, in essence, foreign military occupation of China. It is hardly likely that any western nation in its senses would undertake any such order. Suppose something much more modest is done—merely as an "example," and to satisfy the Chinese that when we make threats we will back them up. Suppose we do no more than occupy the one river port, Nanking, as a "reprisal" for what has happened to our nationals there. We can do this very easily. Or, acting in conjunction with the other nations that have threatened China, we can occupy several ports without

much difficulty. But does anybody seriously believe that, after doing so, we can go on offering Christ to the Chinese? "The spirit of the gospel and the gunboat policy are irreconcilables," says Bishop Grose. Every American or British shell that has shot fear into the Chinese has shot the opportunity for Christian missions just that much farther out of China.

But if there had been any chance left for a restoration of mission work to its old status in China, this passed when the conservative missionary group put themselves in direct opposition to the patriotic sympathies of the Chinese Christians. No other construction can possibly be put on the recent missionary protest against the "political activities" of the National Christian council, the national coordinating and advisory body of the Chinese Christian community. The increasing size of its Chinese membership has been heralded to the ends of the earth as evidence of the willingness of the missionaries to hand over the leadership to the Chinese. The present revolution has, naturally, provided this council with its most difficult test. At least ninety per cent of the Christians of China are in sympathy with the nationalist cause. Many feel that the purposes of the nationalist movement, as promulgated by Sun Yat-sen, require their active adherence to that cause. The council, however, has officially maintained neutrality. It has not been hard to see in what direction the sympathy of the Chinese members, as individuals, has run. But they have not used their voting strength to commit the council.

Vastly important meetings of Chinese Christians have been held. These have adopted resolutions showing sympathy with the nationalist cause, and calling for radical readjustments in the missionary enterprise. But so careful have these Chinese leaders been lest they embarrass the missionaries at home that such documents as the Wuhan Christian manifesto and the Shanghai resolutions, when sent to this country, have been carefully labeled, "Not for publication." Now, however, the cables inform us that more than two-thirds of the missionary members of the National Christian council have signed a protest against the council's political activities. This means, in plain words, that these missionaries, who are in a position where they are presumed to speak for the whole missionary body, have gone on record as opposing the patriotic nationalistic sympathies of the Chinese Christians. No form of words can free the missionary body from this conclusion.

Here is a situation the seriousness of which cannot be overstated. Consider the circumstances. The heaviest burden which the Chinese Christian has had to bear has been the charge that he was "eating foreign religion." Now comes his great patriotic test. The thousand Chinese Christians who met in Shanghai in March interpreted the nationalist revolution to be: "A struggle for a stronger and freer national life; a struggle for a fuller and richer content in the life of the masses; a struggle for a more worthy place in the family of nations; a struggle towards a new cultural expression which will unite the best in our intellectual and spiritual life with the best in the modern scientific civilization." What Chinese, seeking a better China, could remain indifferent in the presence of such a struggle? It is amazing that the Chinese members of the national council have done and said as little as they have.

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Yet now they are publicly berated, in all the countries of the world, by their missionary colleagues for such things as they have done which make it possible for their fellows to suspect that, while they are Christians, they are also patriots! Is it possible that, after taking such a position in this testing hour, these missionaries can expect to return to their old posts and find "business as usual"?

The missionaries are in flight. The Christian nations have already done some shelling, and may do more. The missionaries have driven a wedge between themselves and their Chinese colleagues in the leadership of the Christian community in China. In the light of these facts we are forced to ask, Can missions in China be saved?

But even these facts do not get to the bottom of the Chinese situation. There are other and more searching questions involved. It is indicative of the blindness or timidity of the church that neither pulpit nor board is saying a word in public on these deeper problems. No one can look at China today without seeing them. Does this unanimous silence mean that the church has nothing to say?

The church in Christendom has been silent as western governments have flouted her moral convictions. She has seemed to feel that, while prior advice is in order, if the government rejects that advice and acts contrary to it there must be no open dissent. So the troops keep pouring into China; so local disturbances are magnified into events worthy of international conflict; so ultimatums are presented; so "appropriate action" is threatened; so the very hope of future goodwill and spiritual intercourse is thrown away—and the church of Christ remains silent! Here is a war being brewed that may involve the world. The process is so obvious that anybody can see how it is being done. When the war comes the cry will rise again, "Has Christianity failed?" And the church will answer again, complacently, "No; Christianity has never been tried." Agreed! But *now* is the time, if the church possesses any Christianity, to demand that it be tried.

China today presents to the Christian church the question of its conception of religion. What is this Christianity, in the name of which this former mission occupation came to pass? Is it a mere doctrine—the Chinese phrase says that it is—having to do only with individual belief, and with no vital and urgent relation to present conditions in that country? Significantly enough, a conference of fundamentalist missionaries has been called to meet in Shanghai and affirm practically this. Is it something that one may hold in quietness, and remain on good terms with the world that seeks profit or the world that seeks power? Or is it fire cast upon the earth—something that takes possession of men's souls and gives them no rest while their fellows are denied the conditions of life which befit the children of God? Is it something that moves one to embrace what is foolishness to this world, to trust one's life to the protection of love, to walk in a way which is literally to most men a new way of life?

No men and women on earth today are more deserving of sympathy than the missionaries in China. The things which have happened to some of them, and in danger of which the others have walked, have not come as a result of their acts. These things are the inheritance of a sad past—a past which was ready to take an opium compact into

China in one hand and a mission charter in the other. It is asking much to ask the present-day missionary to trust himself to a new way of life when, any day, the consequences of an old way may fall upon him, to destroy not only himself, but his dear ones. But if our religion is not to show in China a new way of living, why take it to China at all? In this solemn hour, while the guns are pointing inland and the hours of ultimatum are slipping away, it is time to ask wherein our religion differs from those which China has already known. In what sense does the man who embraces Christianity enter on a new way of life? In what sense is the man who would promulgate Christianity to appear before the Chinese as a citizen of a country that is not that of the trader, the diplomat, and the soldier? Only by facing these questions and thinking them through may we hope to find a basis for the rehabilitation of Christian missions in China.

The Value of Vacuum

A Parable of Safed the Sage

NOW IT CAME to pass while I was dwelling in the University Club, that there came a day when I rose and found my room Cold, and I had work that I fain would do. And I went to the telephone, and spake unto the Girl, saying, Wilt thou please inquire if haply I may have some Heat. For my fingers are cold pounding the keys of my Typewriter.

And she said, I will attend to it, sir. For thus doth she answer whatever I ask of her. And albeit I have never seen her, yet doth she speak unto me daily and more than once a day, and she hath a Pleasant Voice.

And almost immediately there came a Thump at my door, and two men entered. And one was a Steamfitter and the other his Helper, so-called. And they carried Wrenches and such-like instruments.

And the Steamfitter removed a Nut, and covered the place with his hand, and he spake, saying, Hey, Joe, you get the Engine Room on the Phone and tell them that we ain't got no Vacuum.

And Joe stepped to the phone, and he said:

I vant de Engine Room. Say, is dis Pete? Vell, ve ain't got no Wackum.

Wackum.

I said Wackum.

Vot is de matter mit you? I told you ve vant some Wackum. And sent it ridght oop.

And the Steamfitter who sate with his hand over the place where he had removed the Nut, spake, saying, Tell him to start up his Steam Pump and get her to Sucking till we get some Vacuum.

And Joe said unto the Telephone, Vot for is it you fellers in the Engine Room forstay not dot English language? Gedt pizzy now and start de Steam Pump and send us oop some Wackum.

Now I had thought of a Vacuum as something which Nature doth Abhor, and I had not realized while I wrought with Cold Fingers that what I lacked was Vacuum.

But it seemed to be what we were Lacking.

For albeit I know not what they did in the Engine Room, I know that in due time the Steamfitter screwed back the Nut that he had removed, and said, "She's coming all right, now, sir. And he and his more-or-less helper went their way. And now the Room is getting warm, and it is up to me to discover whether I have a Vacuum where my Brain should be.

But if Vacuum hath indeed uses, I know of many places where there is plenty of it, and some of these places are where Plenitude of Wisdom is professed. And if I had known the Uses of Vacuum, and how to Apply it, I would have sent unto some of them and said, Send us up some Vacuum, for we need it in our Business.

But in most Business there is too much of it.

VERSE

When April Came

WE cut the name
Of our little lass
In the lawn's
Smooth, tender grass.

Planting crocuses,
Blue and gold,
To heal the hurt
Of the upturned mold!

Packets of royal hue;
That they
Might blaze into bloom
On her natal day.

* * *

Save for their delicate
Chaliced flame
None answered to "Lucy."
When April came.

ETHEL ROMIG FULLER.

Purple Clematis

WHEN I see color
Such as this
Royal hue
Of clematis,

I think of kings
And Tyrian dyes,
Of crushed wild grapes
And vivid skies;

Of lilac scents
And tints of spring,
Of pools at night,
A martin's wing.

I think of plums
And amethysts,
And lines, blue-stitched,
On old, old wrists.

ETHEL ROMIG FULLER.

Life

A MAN is like a silkworm.
He spins his cocoon, imprisoning himself.
Finished, men reel out its tenuous threads.
Thus is completed his life.

KWEI CHEN.

Longing

"I WONDER," sighed a homesick child,
"If Jesus (at His name she smiled)
Sometimes grows tired of Heaven's ways,
And, mindful of His baby days,
Would walk alone and dream of them
Adown the streets of Bethlehem."

"I wonder (and the hot tears fell)
If e'er He wishes He might dwell
Again at Nazareth, and hear
Old voices that I know were dear. . . .
Or does He hunger for the Sea
That laps the shores of Galilee?"

MAHLON LEONARD FISHER.

Our City

THE city lies before me.
Her body, veined with streets,
Pulses red, and purple blood.
Her long slender fingers reach out
To grasp and hold the strings
Of lake and river traffic.
She pulls the long steel ribbons of car lines
Around her waist;
And, by tight-stretched wires,
She sends her voice across the prairies.

The city lies before me.
Her body of tall buildings,
Squat buildings and low buildings,
Lifts up and down,
Groans and then laughs exultantly
At its growing pains.
Grown large from life around her
She stands like an overgrown child,
For a moment shaky on her feet
And then balancing herself
Gracefully.

RAYMOND KRESENSKY.

St. Peter Carries On

By Gaius Glenn Atkins

"WHAT CHARGE NOW?" said the saint, looking up from the lists he was checking. There was sadness and impatience in his voice, and the young assistant prosecutor, with face and wings quite unworn, fell back a step before his look.

"I beg your pardon, sir," he said, "but my chief asked me to say that he found nothing in the statutes of the Celestial City exactly covering the case. He told me to state the circumstances and leave the form of the indictment to your discretion."

"My discretion is somewhat strained by the ingenuities of human indiscretion," Peter answered meditatively, and for the first time looked at the bewildered individual whom the assistant prosecutor had brought in.

"Who is this, and where did he come from?"

"We have his dossier, sir. He's an American business man."

"Quite so," said Peter, "we have been getting our full quota of them lately. I think I would better organize a special department for them, they are not altogether easy." The assistant prosecutor was discreetly silent. "Go on," said the saint.

"He was found driving little white stakes two wing beats apart along the King's Highway across the Delectable Mountains. Being questioned, he said he was plotting the Celestial Highlands Suburban Bungalow Subdivision. The neighbors complained to the prosecutor."

"But that's not indictable."

"No sir, I told you we'd nothing to cover the case; but that is not all . . ." St. Peter looked apprehensive. "He's been restless ever since he came; complains of the administration of the city; was found chipping off the pavement, and says the whole place is too slow for him. The traffic officers have found him difficult too. He has been heard to say that he could tell the city administration a thing or two. My chief thinks he might come under section three of the immigration law: want of conformity with the Heavenly Order. He suggests deportation."

Meanwhile the subject of discussion had been left quite to himself. He had entered with a look of injured innocence, subtly backed by a confident expression as if he only needed to tell St. Peter who he was to have the case dismissed at once with an apology. At "deportation" he started visibly, his look changed and you might have said he was beginning to be afraid. For thirty seconds there was silence in Heaven.

"No," said St. Peter meditatively, "not that." The alleged alien looked about assertively. "At least," added Peter, shaking his keys a bit, "—at least not yet."

The prisoner at the bar went white.

"His case is difficult," the saint went on, "but by no means hopeless. Some of our most useful citizens were very much the same to begin with. There was a Mr. Morgan who came in some years ago as if he owned the place. He wanted a railroad at once instead of a harp, and started to consolidate the Interests of the Redeemed. He met the

bishop of Hippo quite early by accident, and assumed a proprietary interest in him which tried Augustine more than anything since he first met Pelagius here. I thought we should never manage him, but he is now the head of the Department of Humility. Thomas à Kempis has a wonderful way with men like that; I don't know what we should do without him. Our friend here"—and this was rewarded by a hopeful and grateful look—"needs something of the same treatment . . . Whom would we better find for him?"

"St. Paul . . ." the assistant prosecutor offered this suggestion cautiously, with a ghost of a smile.

"I think not," Peter answered. "My estimable colleague is always overworked, and besides a good many of these cases have a good bit of St. Paul before they come up. At least they quote him sometimes, 'Not slothful in business,' you know, and the rest of it. I am inclined to think St. Francis is what this case needs. Of course, St. Francis is overworked too, but he loves it."

"But I should imagine this man is a protestant."

"He might as well forget that now as later," Peter replied, with the first touch of austerity which his voice had shown, "I often send Catholics to George Fox. But this man should know, I think, not to give himself needless trouble, nor lay up needless possessions, and how to go through life with thanks to God for his gifts and with songs of praise for the beauty of his works. Then he will stop setting little white stakes on the slopes of the Delectable Mountains." St. Peter paused. "Ask Ruskin to help St. Francis," he added. "The two ought to manage it between them. Ask them to report stately to the Probation Department and when the department is satisfied turn him over to Public Works. The Heavenly Mansions are getting crowded and we need more building. He should be useful later."

The assistant prosecutor saluted and caught up the probationer with a wing beat. But before he was gone, St. Peter said a heartening word, "You have only denied the lesser things," and took up his lists.

Again for a little space there was silence in headquarters, but not for long. An associate adjutor brought up so smartly before the saint that he had to back air with his wings, and fanned the papers from Peter's desk. An evidently indignant gentleman whom he had in tow was less quick on his pinions, being evidently new to the air, and made a poor landing.

"Beg your pardon, sir," the adjutor began, "but our department is sending this man in for disturbing the peace."

"Yes?" said Peter, "but how?"

"He keeps talking about something he calls race supremacy, protested against the location assigned to him, began to organize what he calls 'The American Protective Association,' and excited minor disturbances. There has been some breaking of windows in the Mansions in his neighborhood, sir."

His convoy had his breath back by this time and tried to

take command. "I demand a new celestial location at once. They have put me next doors to a family from Africa, Africa! How do you expect a Christian gentleman—?"

A reminiscent look passed over Peter's face, and he smiled wryly into his beard. "Yes, I quite understand; I felt that way myself once." Peter's reminiscent ways were well-known to the younger officials, and the adjutor stood himself at ease. "It's immaterial now, but I once found dining with your ancestors . . ." He restudied the registration card which had come in with the remonstrant. "Oh, you're registered as a Nordic. I was formerly quite familiar with Parthenians, Medes, Elamites and others from the back country, and I remember the soldiers who crucified me were Romans, but a Nordic is something new. Have we others here?" He was assured that they had been lately coming in.

"Well, it's immaterial. As I was saying, I objected to eating with men who were not my sort; very natural. But, we can't have these little unpleasantnesses in heaven, or be zoning the New Jerusalem for you Nordics. Besides, some of our best people come from Africa; the Musical Department snaps them up, we must get you in a better way." He called a messenger.

"My compliments to David Livingstone, and ask him if he is engaged. Tell him we've a case for him. He will understand. And if the Washingtons are not too busy, ask them to give David a hand."

"These cases take time," he addressed heaven at large, "but they too are rarely hopeless."

The routine of the day went on. A case with a bad record for honesty was referred to the Penitent Thief, a public official with a shady record was sent away to Zaccheus, and a very upstanding person who complained of a want of deference, and felt that his ability was not properly recognized, was sent away to a well-known Publican.

A Promoter of Heavenly Silence brought in two gentlemen who were informing whoever cared to listen that they were a pacifist and militarist respectively. The militarist was protesting that the pacifist had no right to the protection of the walls of the city since he had never helped build them, and was criticizing the defenses of the city. They, he said, were utterly inadequate. The pacifist was calling his critic a celestial anachronism, and denying his right to march in the next procession. St. Peter stilled them both with a look: "You are continuing an old matter to no heavenly profit," he said. "The Lord of this realm has his own peculiar weapons, and such methods of defense as he long ago chose."

"You," he said to the militant individual, "would be of no use against such enemies as might seek to take this city, and you are not yet fit to be a subject of our Prince. You have long had your way in the direction of earthly misunderstandings, nor, according to the report of many recently arrived, do affairs below seem to be in a much better way than before. You and your kind seemed incapable of ever learning anything during your first period, save perhaps new ways of killing your fellow men. I am going to send you to live awhile with the young men who recently came in here in numbers almost beyond our power properly to receive and assign them; very largely, I am told through

the excessive zeal of such gentlemen as you. They have organized a Loyal Legion of the Son of God, and their way, we find, with belligerent elderly persons like yourself, is very convincing."

He turned to the other combatant. "I will ask the keepers of the King's armory to equip you with the whole armor of God, and send you out for a season on sentinal duty in our frontiers and," he concluded in a kindlier way, "I shall expect to see you both good friends presently. I did some rather awkward work with the sword myself once—but I was presently taught better."

The session wore away. There was an endless business of coming and going, and through it all a hidden but very clearly felt sense of a brooding Presence which made concealment impossible, and silenced all protest. It may have been the peculiar quality of the light which so fell across Peter's desk that any who stood there were quite in the full strength of it. Nor was the light itself always the same, for it was now so searching that you might expect it to burn, and now in a way tender and even healing, but, though it might have been an illusion, it looked to have a way of so going quite through any upon whom it fell that they cast no shadow.

Peter's business was not altogether apparently with those who needed correction, though most did, but he often sent away those who stood in need of comfort to One whose name was always whispered, and sometimes never spoken at all, the procedure in such cases being understood. Also any who seemed much burdened by care, or worn with weariness, were so disposed of, and they went away always in such evident joy that their burdens were mostly gone before they started. Also many came in with shining faces who had evidently been long expected, and for whom some preparation had evidently been made. After these were led away there was often a sound as of rejoicing in the streets outside.

When Peter himself seemed in doubt, cases were referred to a supreme tribunal, but what disposal was finally made of them there was in Peter's department no evidence. Few had so far spoken to him save as questioned and none had answered back, and the sitting seemed likely to end with nothing outside the day's routine. . . when an Elderly Enquirer into Causes of Discontent came in.

Peter's greeting lacked warmth. "I had hoped to get through one day without seeing you," he said, "Besides, it's time to adjourn and your department—what's the trouble now?"

"Pretty much the same old thing," and Sylvanus might have been thought to wink at Peter with the assurance of an old friend. "Those superheavenated ministers! Just as soon as they get well used to our ways and stop arguing amongst themselves, another one comes in and starts it all up again."

"You see," he went on, "they are slow in getting our language, and until they do you've no notion how much trouble some old word will make; you think they've forgotten it, but let them hear it again, or someone bring in a new one, and you wouldn't believe how excited they get."

"Oh yes, I would," Peter put in. "I've been here a long time."

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"They have been on edge lately over something the late arrivals call fundamentalism and modernism. Even Erasmus took sides. If it hadn't been for St. John we never could have got on."

"Yes," said Peter, "we had much the same thing at the Jerusalem council. I don't remember what slogans were used. . ."

"Slogan?" said Sylvanus, "What's that, chief?"

"I picked it up from one of the Young Interpreters; he said the Celestial Improvement association was always using it. He said it meant, what you want other people to get excited about. At any rate, Sylvanus, you can't tell me anything new about these flare-ups in the Department of Organized Religion. I've been through that for two thousand years. But, just what's the trouble now?"

"As nearly as I can make out, sir, one of the late arrivals feels he has been treated unfairly. He says he has already met—passed on the street at least—redeemed whom he never expected to see here at all."

"They have long been doing that," said Peter.

"Yes, but this is different. He says he had told some of them himself that they would never so much as have a look-in—that they were bound for an entirely different destination. He feels personally aggrieved, and he is saying disturbing things about the heavenly justice."

"I had hoped we were through for this session," Peter answered gravely, "but this is an important matter. Suppose you ask him to come in, and just ask St. John to stop in on his way back."

The person under complaint was brought in. He looked about as though expecting an audience, being plainly unused to talking much without one, and seemed pleased that so many were present. He had also a self-assured way, and might even have put Peter to one side and taken his place if an official had not stopped him.

"I don't like to criticize your administration, St. Peter, but things are not as we have been taught they would be. I, myself, in my work have taken an entirely different line and, if I do say it myself, few workers in my time have sent you in as many promising citizens as I have."

"Have you seen them all here?" Peter interposed mildly.

"N-no, but I've not been completely around yet, and of course many of them will be coming in later. But I have preached that there are in the destinies of men both finality and differences, and you are continuing cases which need to be settled once for all. Some of my converts claim you are not giving them proper attention, and I've seen people here—"

By this time St. John had come in and Peter welcomed him with evident relief. "Another theological case," and embraced the group with a gesture. "That was never much in my line; if you can help this brother out, I will be grateful."

"I overheard what you were saying as I came in," John addressed himself directly to the case in hand. "It was never said that self-righteousness might make a man bold in the day of judgment; only love should give the assurance you have shown."

"I forgot that text for the moment—First John four, seventeen and eighteen, isn't it?"

"Quite so, but we have no way of judgment here but the way of love and light. I do not care to quote from myself, but I once said, I remember, that only as even the best of these who come to us here abide in the presence of the Lord of this place, can we really find out what they were meant to become, and we are in no haste to refuse admittance to any in whom there is any promise of the proper transformation of life."

"Nor are we as careless as you might think, for we have a way of finding out whether there is in the will or longing of those with whom we deal, any promise to be built upon or any drawing to the ways of this place, to which we may respond. Those who give any sign at all of being at home with us, we try to fit for our citizenship, and those longest here find a great joy in doing what they can to instruct and correct any wanting in the proper qualities, and we seek to have such as know best the fault they are dealing with, through some signal triumph over it, deal with the groping or struggling, for whom they may be most helpful."

"We do not set a term to our patience or our love, for if a term is to be assigned we leave that to the judgment of One who knows the hearts of men as we cannot. We are instructed to show to any who love any faint shining of light better than darkness the way to love and goodness, and it is only, whenever that may be, when those committed to us love darkness rather than light that we leave them to go to their own places, and then this judgment is not ours but their own judgment over themselves."

"Nor are we alone in all this, for though we do not always send newcomers to the One whom we all serve, trusting them rather to find their way to him as they are led, we know that his way is the deciding way amongst us, and his will is both our peace and our strength. "We would ask you, therefore, to be yourself patient and more kind and less sure, and we beg to assure you"—and here there was an accent in John's voice as though he were again the son of thunder—"that your judgments do not run in the King's courts, and that your haste is no fit showing of our Master's spirits."

"I myself," he concluded, "was once hasty in asking for judgment upon the stubborn, and I have not forgotten the lesson I then learned."

"But," protested the occasion of the conference, "this is not the way I have taught and been taught, and I maintain—" The two saints looked at one another sadly, yet not too sadly. "I can do no more now," said St. John. "Besides"—and there was a sound of great music as though many were gathered in praise—"besides, it's time we were going."

"I think," said the practical Peter, "I would better give him the treatment we often find helpful for such cases. I think it will be well to send him for a season into the silence."

St. John looked inquiringly.

Peter answered the look. "Oh, that's a way of speaking I've taken from some recent arrivals who are always talking about new thought. But, I find the treatment useful—especially for preachers."

And the two went off together.

Which of the Twain—?

By Joseph Ernest McAfee

THIS IS THE STORY of two women, and a query. One of the women lived to be past ninety. For many years toward the last she was helpless, bereft of two or three of the senses. She was the charge of at least three other women, whose total justification for functioning as members of society was to keep breath in her body. They succeeded incredibly, and were liberally paid for it. This woman, in earlier years, managed a household, on ample resources, and even raised a family, a small one, also on ample resources. Neither achievement was an extraordinary success, especially in view of the fact that the lack of money was never a cross.

She was never a producer, in the economic sense of the term. Nor was she notably a producer in the spiritual sense. A town chanced to spread onto the farm which her husband owned. He perhaps turned a hand now and then to make it grow, was a booster in a cautious way, always careful that magnanimity vouchsafed with one hand enabled him to seize a larger personal gain with the other. For his fortune was almost entirely the "unearned increment" of other people's enterprise.

Of course he was honored. The woman, his wife, was also honored. Their name is plastered over the premises. His public spirit is a tradition. His concessions of land to public institutions at less than the held price on the market are recorded, and still mentioned in public demonstrations. His keen eye for the main chance, and the advance of values on his land by the fortunate juxtaposition of public institutions, are mentioned only sotto voce by a cynical few in this later generation. The woman long outlived him, expending for her subsistence and that of the women whose whole existence centered in keeping her alive, a portion of the fortune which his thrifty real estate dealings had accumulated.

ANOTHER WOMAN

The other woman has not lived so long, and will not live to the age of the first. She is now 76. That is a long, long life, as she has lived it. Her husband was a worker. He died of cancer, leaving her a widow at 60. He left a little money, but only a little. It was soon used, however thriftily handled. She has always worked, and especially has her widowhood been one long struggle, cheered by her irrepressible good spirits. She has cooked innumerable meals, cleaned innumerable rooms, scrubbed innumerable floors. She has been charwoman in office buildings. She has served the mighty as well as the humble. Mayors and even a governor have honored her with acquaintanceship.

In days of tragic vicissitude she has resorted to public refuges under compulsion of charity societies. She did not stay. She got out to work. Here and there and all down the line, in homes and in public refuges, she has been commended for her cleanliness, her industry, her cheery manner. She struggles still to maintain these high virtues in an unheated room, without a window, in a city slum. It is a losing battle. She cannot hold on much longer. The pot-

ter's field will get her shortly, with the poor house as a way-station.

THE QUERY

The contrast between these two women is very sharp. Our query is, What is the basis of the contrast, and how far is society justified in maintaining it on the existing basis?

Usefulness? The odds are quite with number two. Number one was never markedly useful, and for many years she was much less than useless, in the economic sense of the term. In no sense, during that period, could the virtue of usefulness be ascribed to her, except as her continued existence permitted several other members of society to draw, in the form of wages, upon the stores of the common wealth which social conventions had lodged in her possession.

Character? Here again number two wins. Number one was not a mean and spiteful virago. She was on the whole a sweet-spirited invalid. Inspired by the comfortable wages paid them, her several attendants found much satisfaction in ministering to her. She may even be said to have brightened the corner in which her physical limitations confined her. But number two stirred about in spite of the growing infirmities of age, and brightened many corners.

Intelligence? Culture? Breeding? Here it is more difficult to judge between the two. The accident of financial fortune so far affects the judgment of all of us, that real culture is hard to gauge. In native refinement it is doubtful if number one had any advantage, with all of her superior opportunities; it may be the advantage was positively with number two here, also.

Only in the fact and amount of her possessions did number one attain superiority. In that her advantage was prodigious. So far as she was concerned, the fact was sheer accident. She could not boast even acquisitive faculties, which our social conventions have so highly capitalized. She did not get; she only held. And the fact made a determinative difference in her social status, her personal comfort, the tale of her years, and in all of the expressions of and reflections upon her being.

CONTRASTED TREATMENT

She chanced to reside upon a plot of ground greatly needed for civic purposes in her community. Yet the municipal authorities could not think of dispossessing her, even by entirely legal and proper measures under their power of eminent domain. The whole population was inconvenienced, civic development was retarded, service to the oncoming generation was crippled, and the life-stream of thousands was dammed or diverted from its natural course by the continuance of her unuseful existence. If a hundred citizens of the character and economic status of number two had been stuffed in tenements erected on the same plot of land the municipal authorities would have appropriated the land, torn away the roof from over their heads, and dedicated the property to the needful community uses, without

a second thought. The citizenship would have applauded this double service to society, the removal of the slum and the dedication of the land to public uses. Any move to dispossess number one would have led to a riot of the citizens.

A COMMON CONSPIRACY

Thus, we are all in this conspiracy, if conspiracy it may be termed. We all think this way. We all magnify the rights and the glories of possession, mere possession. It is one of the deeply founded conventions of our society.

While these two are flesh-and-blood individuals, they are a parable. They are a multitude. They are two divisions of society. No combination of other virtues in division number two can entirely overcome its handicap. No combination of vices in division number one can wholly rob it of its social right to physical and spiritual comforts. Individual qualities vary greatly among the multitudes in each division, but no one of these qualities can wholly deprive the one of its advantage or put the other on a parity. Possession is the crowning economic grace, and no virtue has ultimate social significance which does not lead to and insure possession.

Our woman number two is the object of charity. Society stands ready to dole out pittance now and then when she weakens in her struggle to wring subsistence from the slender wage which social conventions assign her arts. When she falls and cannot regain her feet for a renewal of the struggle, society even provides her with a home. A home? The thought of what she has actually seen and felt in that "home" during her brief commitments drives her to brave her windowless slum, heatless in winter and airless always. She will stick it out against that "home" until she can no longer totter to her free quarters.

By what right did number one enjoy her large house and retinue of attendants? By the right of possession. That only. Number two will be a burden upon society during her few remaining helpless years. And number one? Was she not also a burden, doubly, trebly, quadruply a burden? She was not only unuseful herself, but she appropriated to personal ends the activities of three or four other citizens. But she paid them for their labor! Quite so. She paid them from the portion of the common wealth which accident had lodged within her control. Why was not provision made from the common wealth for similar care of number two? The question is, of course, ridiculous. The very suggestion that one who does not possess should be accorded such pampering is too scandalous to be mentioned. Why is the pampering of number one so commonplace, and socially proper?

All this is only query. The upshot seems to be that possession makes all the difference in the world. Production, creative labor—these are concepts which we honor much in our theory of social organization. In practice we appear to set another concept immeasurably higher. Which of these twain deserves the higher honor at the hands of a society which does voluble lip-service to the creative virtues? Which of these was the creator, the producer? There is no need to ask which got the reward.

No ism will solve this problem. At any rate none has done so, and none now in the field offers conclusive promise. The query presses upon practical citizenship. What will citizens of a community which is supposed to be guided by reason and ethical discernment do about such a state of affairs? Must not this condition be corrected in some way? Are we not compelled to find the way to bring down the fact of possession from its exalted station in the social scheme, and set on high the practice of creation, production, social usefulness, in nearer accord with our glowing professions?

What Do Ministers Honestly Think?

By T. Markham Talmage

WOULD THE CLERGY be stampeded if another war should break out? Is their thinking about the same as it was ten years ago? Are they ready to follow the lead of the government when international issues are at stake? What do they honestly think about national questions anyway? In an attempt to secure an answer to these and similar questions a questionnaire was recently sent to the ministers' association of Hornell, New York, and vicinity. Here is an ordinary ministerial association, composed of twenty-seven ministers, two Y. M. C. A. secretaries, and one boy scout executive. Eleven of the ministers live in the small city of Hornell; the others are rural pastors or are in towns of from one to three thousand inhabitants. Ten of them are Methodists, six Presbyterians, five Baptists, three Seventh-day Baptists, two Evangelicals, one Methodist Protestant, one Universalist, one Wesleyan Methodist, and one Episcopalian.

The instructions were: "Please answer with extreme

brevity. Record your immediate reactions. What is wanted is your off-hand reply. Don't indicate in any way your identity. Remember that this is *your* personal opinion." Several of the questions which required a yes or no answer obviously could not be answered that way. But they were, just the same. Some of the questions were worded so as to mislead. And they did. Some of the suggestions were evidently absurd, but were taken very seriously by some. Twenty-eight questionnaires were returned.

WAS WAR EVER CHRISTIAN?

The first question: "Has war ever been Christian under any circumstances? If so, how or when? If not, why not?" Yes, said fourteen. Two qualified their affirmative by using the phrase, "Relatively so." The conditions under which there have been Christian wars were suggested as: Against tyrants; in Satanic circumstances; when God commanded it; because good has resulted which would not otherwise have

been secured; because oppression has been lifted which could not otherwise have been removed; at the reformation; Napoleonic; against Napoleon; against Saracens; American civil war; Spanish-American war; in Holland and Spain to defend protestants. But thirteen voted no. Five held that war is always incompatible with the spirit of Christ; five that killing is never Christian; one that it cannot be Christian because it engenders hatred and selfishness, and another because it contradicts the Christian estimate of life.

The second question: "Has war ever been Christian when the United States was concerned? If so, which war or wars?" Eleven answered yes, with seven picking the civil war, two the revolution, two the world war, and one the Spanish war as surely Christian. Three answered, "Perhaps." And one was content to say that war is sometimes the lesser of two evils. But fourteen answered the question with a direct negative!

POSSIBLE CHRISTIAN WARS

The third question: "Can any war be Christian in 1927? If so, indicate how or when? If not, indicate why not?" Eight said yes. They mentioned as possible Christian wars: To control those who will not arbitrate; to protect missions; to break the evils of slavery; extreme defense; if begun by anti-Christian fanatics; if attacked without provocation; the war of the Chinese nationalists. But seventeen said no. Seven said that killing is not Christian; five that there are better methods; another mentioned the growing conception of God.

The fourth question: "Was the world war fought to establish Christian ideals? If so, what ideals? If not, what was it fought for?" Only five answered this question in the affirmative! Four said, "Partially so." The five who were clear in their affirmation named as the ideals involved: The sacredness of treaties; national security; making the world safe for democracy; anti-militarism; and one cryptically said, "By us." Eighteen said no! When these came to saying what the war was actually fought for, four said commercial aggrandizement; four on account of jealousy and greed; three that nobody knows; and other answers ranged thus: Glory and gain; fear; national advantages; to try out weapons; so-called patriotism; "heaven knows."

The fifth question: "Does war settle disputes between nations?" Yes, one. Yes "if one is annihilated," one. Seldom, one. Sometimes, four. No, twenty-one.

The sixth question: "Does war establish justice between nations?" Yes, two. Seldom, two. Sometimes, four. No, twenty.

The seventh question: "Does war ever establish friendship between the warring nations? If so, give example. If not, why not?" Yes, three, with two picking the United States and England as their example, and one simply saying that some human nature has to be forced to be good. Sometimes, two. No, twenty-one.

SELF-DEFENSE

The eighth question: "At what point does 'Thou shalt not kill' become null and void in international relations?" Never, said eleven. In the case of self-defense, said seven. Other answers: When nothing but war will do; when war means

greater good for all; never, unless for the absolute saving of other lives; to protect life and property; as a last resort; judicial execution; almost nowhere.

The ninth question: "Is the United States as a Christian nation justified in entering with an armed force another country, which has an established government, to protect the property of United States citizens?" Yes, five. As a last resort, one. No, eighteen. Don't know, four. "If the other government is not established?" Yes, seven. As a last resort, one. No, thirteen. Don't know, four. In police capacity, one. "If the other country is in revolution?" Yes, five. As a last resort, one. No, fifteen. Don't know, four. Police, one. "If the other country is in the hands of bolsheviks?" Yes, five. As a last resort, one. No, thirteen. Don't know, four. Police, one. Depending on ability of bolsheviks to govern, one.

The tenth question: "Is the United States as a Christian nation justified in entering with an armed force another country, which has an established government, to protect the lives of citizens of the United States?" Yes, eight. If that is the only reason, one. No, thirteen. Possibly, three. Generally not, one. "If the other government is not established?" Yes, nine. If that is the only reason, one. No, ten. Possibly, three. Generally not, one. "If the other country is in revolution? Yes, eight. If that is the only reason, one. No, twelve. Possibly, three. Generally not, one. "If the other country is in the hands of bolsheviks?" Yes, eight. If that is the only reason, one. No, ten. Possibly, three. Generally not, one. "Not at once; not at all if country has ordinary government."

A UNANIMOUS NEGATIVE

The eleventh question: "Has the United States a right as a Christian nation to threaten armed intervention if a change is not made in the constitution of another nation so that the law of the other nation will not differ radically from the law of the United States?" No, twenty-eight.

The twelfth question: "Do you think that the United States would consider intervention if the nation with the adverse laws were a strong nation?" Yes, three. No, twenty-two.

The thirteenth question: "Upon what Christian principle is the foreign policy of the United States based?" None, six. The golden rule, three. Don't know, three. Protecting the weak, two. Justice, two. Live and let live; God knows; freedom—at home; semi-golden rule; generosity; naive sincerity; self-determinism of every nation.

The fourteenth question: "A fifteen year old boy said in my hearing, 'If the United States keeps on with its crooked dealings with other nations, some day they'll get together and clean us up.' Did the boy's statement indicate any of the following qualities: Thoughtfulness, fear, patriotism, courage, brotherliness, bolshevism, thoughtlessness?" Thoughtfulness, twenty-two; brotherliness, eleven; courage, ten; patriotism, nine; fear, seven; thoughtlessness, three; bolshevism, one.

The fifteenth question: "What is the best way to protect ourselves?" The answers were too varied for summary, the one receiving the largest expression (five votes) being a square deal for all nations, both large and small.

The sixteenth question: "Indicate, by placing numbers

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before the following, their importance as a defense measure: Big navy, increased aviation, education, standing army, reserve army, religious education, military drill in schools, suppression of Jane Addams, deportation of bolsheviks, I. W. W., and the like." The ranking was in the following order: Religious education, education, deportation of bolsheviks, etc., increased aviation, big navy, reserve army, standing army, military drill in schools, suppression of Jane Addams.

The seventeenth question: "Give your definition of patriotism." Here again, the answers were too varied to permit summary.

The eighteenth question: "List the following organizations by their relative merits as patriotic units: American legion, federation of labor, K. K. K., federal council of churches, Knights of Columbus, Masonic lodge, anti-saloon league, boy scouts, republican party, democratic party, socialist party, camp fire girls, U. S. military regulars, U. S. Reserves." The ranking was in the following order: Federal council, boy scouts, camp fire girls, American legion, anti-saloon league, federation of labor, Masons, U. S. regulars, socialist party, republican party, U. S. reserves, democratic party, Knights of Columbus, K. K. K.

The nineteenth question: "What is the fundamental difference between 'America first' and 'Deutschland über alles'?" None, fourteen. Little, four. The rest scattering, such as, location on map; language; the second dangerous because it is not ours.

The twentieth question: "Should the war department set the standard of patriotism in times of peace?" Yes, three. No, nineteen. "Of war?" Yes, seven. No, fifteen. "In the schools?" Yes, three. No, twenty-one.

The twenty-first question: "Should the American legion set those standards?" Yes, two. No, nineteen. Should help, two.

The twenty-second question: "Should freedom of speech be forbidden in the regular army?" Yes, five. Probably, one. No, nineteen. "In the reserves?" Yes, one. Limited, one. No, twenty-three.

SUMMER CAMPS

The twenty-third question: "Do the free military training camps help develop the best citizenship?" Yes, five. No, eighteen.

The twenty-fourth question: "Were you in the world war as a soldier?" Yes, two. Navy, one. No, twenty-two. "As a welfare worker?" Yes, seven. No, fifteen.

The twenty-fifth question: "Would you enter another war in the same capacity?" Yes, five. No, five. Don't know, three.

The twenty-eighth question: "If you had to pick out one of the following ways in which to die, which would you pick for yourself: Military spy, worker in epidemic, mobbed reformer, in battle in defensive war, in scientific experiment, American expeditionary force, traitor who was morally and religiously right?" Worker in epidemic, twelve. Scientific experiment, six. Traitor who was morally and religiously right, five. "Which would seem least desirable?" Military spy, nine. Traitor, five. A. E. F., five. Reformer, four. "Which would seem most patriotic?" In defensive war, twelve. Traitor, five. Re-

former, two. "Which would seem least patriotic?" Traitor, six. Spy, five. A. E. F., four. "Which would seem most valuable?" Scientific experiment, eleven. Traitor, five. Epidemic, three. "Which would seem least valuable?" Traitor, five. A. E. F., five. Reformer, four.

It may be noted that I have omitted the twenty-sixth and twenty-seventh questions. I have left them to the last in order to place the answers in contrast. The twenty-sixth question was, "What would be your stand (ideally) in the event of another war?" The twenty-seventh question was, "What would be your stand (practically) in the event of another war?" The answers may be summarized in this fashion:

QUESTION 26

Pacifist, two
Against it, two
Don't know, two
Noncombatant
Do nothing
Agin' it
Indifferent
Cry against it
Pacifist
Opposition
Noncombatant

Depends on cause, conduct, etc.
Exhaust every effort for peace
Don't know
Justice
Oppose it with all my power
For arbitration
Depend on cause

Opposition
Noncombatant

First, a Christian; second, a patriot
First, a patriot; second, a Christian

QUESTION 27

Pacifist, two
Against it, two
Don't know, two
Noncombatant
Do nothing
Do as others do
Go
Don't know
Don't know
Depend on the war
Preach gospel of love and brotherhood

Depends on cause, conduct, etc.
Bow to final decision
Conscientious objector
Justice
Oppose it with all my power
Back up government as in past
With country if I thought it right

Submission
With crowd

First, a patriot; second, a Christian

It would be of interest to know whether other groups similar to this would answer in about the same, or a different way, a questionnaire of this kind. I have an idea that the answers here summarized give a very fair indication of the mind of the American ministry as it actually is today.

On Guard

I WHISTLE to my words now that I know

A city is no place for restless hounds,
Know that they stifle in the narrow bounds
Of perfume-heavy rooms, and that they grow
Absurd in silver bells and satin bow.

I call them home—the mountainside resounds
With echoes as again on ceaseless rounds
They race unleashed, and circle in the snow.

Truth is a fresh wind blowing cool and clean,
Thought is a cabin tucked beneath the sky,
And past it where the roadway winds and reels
My words stand sentinel, sharp-eyed and lean,
To warn my heart when prejudice draws nigh,
And bark at bigotry's profaning heels.

MOLLY ANDERSON HALEY.

Will the Communists Turn to Christ?

By R. H. Markham

THE AMERICAN PEOPLE know little of hopeless, overwhelming, mass misery. America is truly the promised land. Most of the people in the United States are pretty well off, while most of the people in most other countries are very badly off. America has no peasants. It is one of the few countries in the world in which there is no class of small farmers living in tiny villages far from culture, progress, and prosperity. Nor is America's proletariat subjected to such repression, poverty, injustice and utter hopelessness as prevail among the working people of most other nations. It is no exaggeration to say that most of the human beings on the globe today are thwarted and to a large extent annihilated by the environment in which they are placed. Most men and women know nothing of happy human life as it might be lived; they are shut off from song, beauty, tasty food, pretty clothes, comfortable houses, an assured income, good health, romantic love, exalting religion and the consciousness of being somebody, of counting for something, of having a place and a mission in the world. Most people are slaves not only of work, but of poverty, of brutality, of fear, drunkenness and appalling ignorance. That is no exaggeration; it is not ranting. Most people in the world live wretchedly.

THE PEASANT'S LOT

To bring the ordinary lot of the defeated and thwarted millions vividly before us it is not necessary to go to Africa, to India or to China; we can see vast masses of humanity thwarted, crushed and degraded in most European countries. Most of the people in Europe normally live sub-human lives. First, let us visit the peasants. In three-fourths of Europe the peasants live like wretches. Do you remember Edwin Markham's famous poem, "The Man With the Hoe"? A glance at a French peasant horrified Markham. He felt that he was confronted by one of the most appalling social crimes in history—that smothering of every human and divine spark in the man with the hoe. But the wretched French peasant is far better off than most of his brothers and sisters in European villages. In Russia, Poland, Hungary, Rumania, the Balkans, southern Italy, parts of Spain, and the remote sections of the Scandinavian states, most of the people who till the soil not only live near the animals but they live like animals; they are like animals.

Many of them are illiterate, and few of them read anything but an occasional newspaper. Their religion is for the most part superstition, all bound up with spirits who send hail, withhold rain, create hordes of mice, locusts and wolves and make people and animals sick. Religion to a very large extent is an effort on the part of frightened peasants to keep God in good humor and so to insure good crops and health. Most of these people live in small, muddy or dusty villages, connected with the world by poor roads, and they dwell in little houses along with the animals or not far from them. In most houses there is very little furniture, often no tables, beds nor chairs. Several

families frequently live in a single room, sleeping on straw mats, under coarse blankets. Of course, sickness is rife. Rare is the peasant mother who has not lost several children. Medical care is inefficient and not easily available. Hygienic conditions are deplorably bad.

THE WORKER'S LOT

All of the people work, during the busy season. Men, women and children go to the fields early and return home late. Yet in spite of this toil and extreme economy the peasant is wretchedly poor. He lives on the threshold of bare subsistence, reduced to coarse bread, a few vegetables and now and then meat. He is usually in debt. He is the victim of the wealthier, more intelligent classes, he is overwhelmed with taxes, heavy interest, high prices and very small profits. This is not the raging of a political agitator but a mild description of how more than half of the peasants in southern and eastern Europe live today. And let it be remembered that most of the people in Europe are peasants.

Now, brothers and sisters, is this civilization that countenances such a frightful annihilation of millions upon millions of human souls, Christian?

But that's only half the story. There are also myriads of laborers in Europe. And how do they live? In the first place, 13 per cent of English laborers are *always* out of work, because of the lack of jobs. That means five million or more men, women and children without incomes. In Germany there are from 1,500,000 to 2,000,000 constantly out of work. In Denmark 15 per cent of the workers are usually without jobs. In Russia there are 2,000,000 people without work, in Poland at least a quarter of a million, in little Bulgaria 100,000, in Austria 168,000, and in Italy many more. But that isn't the most tragic thing about being a worker. Even if you do work, your life is wretched, appallingly wretched. Not that it is so disagreeable to spend your days in a mine or packing house or an iron foundry or a glass factory; but for your toil in the dirt and bad smells, the heat and cold, you barely get enough to live on. You may receive from 25 to 50 cents a day.

DOOMED LIVES

This means that you are doomed. And that is the tragedy of being a worker in Europe. *You are doomed.* You are caught in a trap. You are just in a hole that you can never, never climb out of. At the age of 15 you begin to pound iron, or dig, or mix mud for 40 cents a day and you know you've got to keep it up for 40 years with no hope for a better, happier lot. You're doomed; you're caught in a trap. You're a little bit of human debris caught up by a tremendous economic wave and rocked helplessly back and forth. And there is no way to get to shore, you can't possibly escape from the great tossing waves. So you jump helplessly up and down until you die. And you're hundreds; you're thousands; you're millions and millions! Your fathers suffered that way before you, and your

children will suffer that way after you. And while you agonize thus, half dead, half alive, with nothing to relieve your desperation but a brutal spree now and then, other people are wealthy and happy and powerful, although it is you who create a large part of their wealth and power.

IS THERE NO HELP?

Now I ask again, is that right, is it necessary, has it got to be? Cannot that terrible condition be changed? Must the vast mass of workers and villagers be eternally crushed, thwarted, ground to death? Some people say 'no' and they devote their whole life, all their talents, and all their strength to an effort to secure a more decent life for these masses. This is a great crusade, one of the most heroic and noble struggles that devoted men ever carried on for wronged humanity. Unfortunately, many excesses have been committed, and the crusaders themselves are guilty of hideous crimes. They have weakened their own cause and compromised their own movement. Yet this effort to liberate, elevate and save the crushed millions is one of the noblest deeds that good men ever undertook.

And unfortunately the European church has been against these thwarted ones struggling toward the light. Generally speaking, Christian people on the continent have been in the front rank of those fighting against Europe's struggling masses. So the millions of peasants and villagers are against Christianity, are bitterly opposed to the church and even to Christ. They are carrying on a heroic crusade to help lift up men, to free women and to redeem little children, yet Jesus the Savior of men seems to be against them—his people at any rate are against them. So the peasants and workers have founded a social religion without Christ.

But now, after long struggles and many terribly costly defeats, some of the proletarian leaders are discovering that Jesus is their friend and leader. Foremost among these is Henri Barbusse, a famous French writer, whose book "Under Fire," in which he pleads the cause of peace, was for months the best seller in France. Barbusse is a fearless champion of the oppressed classes throughout Europe. He has recently made a special study of conditions in the Balkans and written a book, "The Executioners," pointing out how villagers and workmen are treated in many places. He is unequivocally on the side of the proletariat and seems to be a communist. Now he has just given the workers and villagers his portrait of Jesus. This is not the historic son of Mary, but an ideal proletarian leader as Barbusse conceives him, with boundless love and unconquerable faith. This portrait will shock many Christians. It is marred by certain qualities foreign to Jesus' character. But in many respects, Barbusse the communist has understood Jesus better than many preachers. He greets him as one who brought not peace but the sword, as one who was irrevocably and unflinchingly on the side of the dispossessed masses. Barbusse rightly understands that Jesus was killed because he took the side of the people.

This is extremely important. The greatest task of the next fifty years is to help the masses of the world get started toward freedom and real, full, human life. Jesus is the greatest and mightiest champion. If they once come to feel the power of his inspiration they will unite in a tremendous creative army which nothing on earth can withstand. But will it be the communists who make the connection between Jesus and those who now live in misery?

British Table Talk

London, April 5.

LET US NOW PRAISE among famous men Joseph Lister, who was born in an Essex vicarage a hundred years ago. With him began the new age of surgery, and the outgoings of his life are not exhausted though it is fifty years since he came to London from Edinburgh and fought his way against prejudice and tradition. Like so many discoveries, Lister his was essentially simple. Why did wounds become inflamed and septic? he inquired. He found the clue to the answer in the investigations of Pasteur into what were called then "microbes." "Pasteur's papers brought so great a light to the mind of Lister that, as he read them, the young surgeon thrilled with wonder. Was it possible that wound fever, like putrefaction, owed its origin to 'the world of the infinitely small'? Lister resolved, there and then, to operate in future in such a way that living germs would be killed if they entered his wounds. His extensive knowledge of chemistry enabled him to make a good choice of an 'antiseptic,' that is to say, of a germ killer, which should not be too irritating to human flesh. Armed with a bottle of carbolic acid he set forth to liberate mankind from one of the greatest scourges which mankind has ever known." Lister, in his devotion to science, and in the simplicity of his mind, is one of those scientists whose work is a deep and abiding inspiration to all who care for truth.

It has been left to that fine poet, Alfred Noyes, to deal with these torch-bearers. When we read of Pasteur, Lister, Manson and others, their peers, how ashamed we ought to be of those who count science the foe of religion! There is no man living who does not face the hazards of life with more hope and comfort because these men in singleness of heart and entire devotion were ready to look with humility and with courage into the mysteries of earth. Among these quests of life there has been none greater in character and in achievement than Lister.

* * *

A Deficit of £36,000,000

Last year we did not pay our way. In fact our expenditures exceeded our income by £36,000,000. This will not mean, of course, an increase in the national debt, but it will mean that we shall not be able to reduce that debt by the amount which we had set before ourselves. Therefore our credit will suffer, and we shall go on paying more interest than we need. Our expenditure has been over £820,000,000. And it is to this side of the accounts our wise men are directing their attention. We must either pay more in taxes, or spend less. We already pay in taxes as much as we can, and our industrial life is crippled. There is only one solution; we must spend less. There is a strong disposition to blame the chancellor of the exchequer, Mr.

Winston Churchill. When he undertook this office he took over the role of his father who was a great advocate for economy, and in his time suffered politically for it. The critics of Mr. Churchill do not count him guilty of causing the outlay necessitated by the general strike or the coal dispute, but they say that he should have insisted upon economy in all the departments of the government. He promised to do this, and he has not fulfilled his promise. The expenditure, on the contrary, has increased during his two years. We shall have to retrench, and on all sides critics are saying that we shall not retrench so long as the present head of the exchequer remains in office. This is an opportunity for the liberals. They have some fine economists in their ranks. They are not in any way responsible for recent finance. The country will clearly respond to a call for retrenchment. Very soon we shall know what the chancellor proposes to do in the coming year. His efforts at tapping new sources of revenue have not been successes so far. The betting tax is disappointing in its yield; the taxes on a host of little imports are chiefly a source of irritation to traders, and bring in little revenue. Some say that we shall have six pence added to the income, but I doubt that. Altogether, the chancellor may be said to be in a tight corner, not for the first or the twentieth time in his career.

* * *

Some Political Memoranda

The government bill to deal with trade union reform has been published. Its chief provisions are these: Sympathetic strikes are declared to be illegal; measures are proposed to prevent intimidation; and, most important of all, clause four declares that no member of a trade union shall be required to make a contribution to the political fund of a union unless before the date of the contribution he has delivered at the union office a notice in writing of his willingness to contribute. Hitherto if a man wished not to give, he had to give notice; now, when the bill is passed, if he does not say that he will, it is assumed that he won't. A very important and serious difference! . . . There is a difference in the ranks of the government supporters as to whether the franchise shall be given to women between 21 and 30. At present it is not; rumor has it that Lord Birkenhead and Mr. Churchill are opposed to this extension of the franchise. On the other hand the premier is pledged to it and within the lifetime of this parliament. . . . Now that the prayer book revision has passed convocation by a large majority, and is certain to pass the assembly, the question remains whether the house of commons will allow it to become law. The archbishop of York went to the house to explain the measure to a non-party and private assembly of members. . . . Mr. Wheatley of Glasgow, a member of the former labor government, has retired to the back benches. This is taken to mean that he has withdrawn from Mr. MacDonald's banner. It is rumored that he has the ambition of becoming leader of his party.

* * *

A Lover of America

In 1870 James Bryce first set foot in America. At once he became a lover of that country. He had been absorbed in the history of the Holy Roman empire; now he entered into the life of a nation facing towards the future. He lived not only to write the classical book upon the American commonwealth, but also to be one of the most welcome of our ambassadors in Washington. The life of this scholar and statesman has been told by the warden of New college, Mr. Fisher, who has had himself no small place in political life. Had Bryce remained a historian, he might have been another Gibbon. But he was "a public soul" and was drawn into political life. It has been

said of him that if we had had to choose in his generation the man of our race with the widest range of knowledge we should have chosen Bryce. In his later years he sometimes doubted whether he had not read too much. In those years, moreover, he suffered a certain disillusion. The causes in which he had believed had fallen on evil days. But he remained for us one of our princes of men; a fearless climber, a naturalist, an historian, a statesman with a name beyond reproach, a man of honor and sincere piety. Of his American affinities Mr. Fisher writes in words which my readers will be glad to have: "*Anima naturaliter Americana* is a phrase which has been applied to Bryce. There was indeed much in American life and society, as he first saw it, to attract his admiration and sympathy. . . . Many of the things which least appeal to him in English society were here absent, the intricacies and affectations of rank, the prominence of dogma and church establishment, the wide powers and social prestige of the sporting landlord. Some things, on the contrary, which spoke to him, were plainly present. Bryce was a democrat and here was a democracy, the only great exemplar of democratic rule in the modern world; an educationist, and here was public education carried out on a mammoth scale. He fell in love with the United States. It was almost a case of love at first sight."

* * *

The Long View In China

One of the wisest of counselors, Dr. Harold Balme, arrived in London last week from China, where he has spent many years as a medical missionary. He takes the position that the policy of the British government announced at Christmastide was just and right, and that in spite of all causes of irritation and anger that position should still be held. It is necessary, he declares, in dealing with China to take the long view. The present disturbances will not last forever. China is bound to come as a united power into the commonwealth of nations. The wise course for Britain is to look to that future and not to take short views. It has been the worst week we have known so far in our dealings with China. At present there is grave anxiety felt at the failure of the three powers most concerned to reach a unity of action in respect of the Nanking attacks. There has been a disposition on the part of labor to take at their face value the Chinese story of a wholesale massacre at Nanking. On the other hand the government can quote not only the evidence of American, Japanese and British observers, and of many Chinese, but the convincing fact, that Chiang Kai-shek, the general-in-charge, accepts the account which gives the casualties as six killed and eleven or so wounded. It is always difficult to get facts from a zone of war, but most people find it impossible to believe the Chinese version of events, especially as it conflicts with British policy at Hankow and elsewhere, and if the Chinese general himself pays no heed to the propa-

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ganda of his countrymen, there seems no sufficient reason for us to accept it as fact. Labor seems to wish Britain to take sides in the Chinese civil war. However strong the claims of

the Cantonese to be a national party, it is dangerous ground for a nation to intervene in a civil war. We have burnt our fingers in such affairs before now. EDWARD SHILLITO.

B O O K S

From Prince to Private

Revolt in the Desert. By T. E. Lawrence. George H. Doran Company, \$3.00.

THE simple fact that Lawrence had a marvelous experience with the Arabian tribes in connection with the revolt which made Arabia independent of Turkey and set up the kingdom of Irak does not, by itself, guarantee that he could write a readable book about it. I still remember going, as a boy, to hear and see an illustrated lecture by a man who had ridden a bicycle around the world. Bicycles—high ones—were still something of a novelty, at least for long distance travel, and I was just discovering their possibilities as a means of getting from town to town. To ride around the world seemed an infinitely romantic enterprise, and I went to the lecture in a glow of expectation—and went to sleep under the drawling commonplaces of the lecturer's narrative. Since then I have been suspicious of lectures or books by men who have surprising experiences to exploit.

But Lawrence can write. His modest record makes it clear that he has an extraordinary ability to get into intimate relations with strange and suspicious peoples, and collateral evidence shows that he developed amazing capacity as a leader of irregular cavalry and as a strategist. But the important thing, so far as his book is concerned, is that he can write. One may lose the plan of the campaign in the wilderness of unfamiliar Arabic names, but the style is a never-ending delight, and his subtle interpretations of characters and his pictures of desert scenes make every page a joy. Feisal "never gave a partial decision, nor a decision so impractically just that it might lead to disorder. He was recognized as a force transcending tribe, superseding blood-chiefs, greater than jealousies." Zeid's "gaiety of spirit appealed more to the professional officers than did Feisal's poetry and lean earnestness; so the happy association of the two brothers gave every sort of man a sympathy with one or other of the leaders of the revolt." Auda dashed out of the tent and "there came a noise of hammering outside. I went after to learn what it meant, and there was Auda bent over a rock pounding his false teeth to fragments with a stone. 'I had forgotten,' he explained, 'Jemel Pasha gave me these. I was eating the Lord's bread with Turkish teeth.' Unfortunately he had few teeth of his own, and he went about half-nourished till we had taken Akaba and Sir Reginald Wingate sent him a dentist from Egypt to make him an Allied set." Two English generals: "Murray all brains and claws, nervous, elastic, changeable; Bell so solidly built up of layers of professional opinion, glued together after government testing and approval and later trimmed and polished to standard pitch." "Joyce was a man in whom one could rest against the world; a serene, unchanging, comfortable spirit. His mind, like a pastoral landscape, had four corners to its view: cared-for, friendly, limited, dispirited." The English soldiers "were often gallant fighters, but their generals as often gave away in stupidity what they had gained in ignorance."

The technique of kindling a tribe to revolt was a study in the psychology of persuasion. "Our conversation was cunningly directed to light trains of their buried thoughts; that the ex-

citement might be their own and the conclusions native, not inserted by us. Soon we felt them kindle; we leaned back, watching them move and speak, and vivify each other with mutual heat, till the air grew vibrant, and in stammered phrases they experienced the first heave and thrust of notions which ran up beyond their sight. They turned to hurry us, themselves the begetters and we the laggard strangers; strove to make us comprehend the full intensity of their belief; forgot us; flashed out the means and end of our desire. A new tribe was added to our comity; though Nuri's plain 'Yes' at the end carried more than all had said." If one could preach like that!

There is a good deal of killing in cold blood, as well as in hot blood, and of blowing up trains, and other disagreeable concomitants of irregular warfare, all told without qualms or sentiment. But the author is not blind to the wretched travesty of the supposed romance of war. Uniforms: "This death's livery which walled its bearers from ordinary life, was a sign that they had sold their wills and bodies to the state, and contracted themselves into a service that was not the less abject for that its beginning was voluntary. Some of them had obeyed the instinct of lawlessness; some were hungry; others thirsted for glamour, for the supposed color of military life; but, of them all, those only received satisfaction who had sought to degrade themselves. Convicts had violence put upon them. Slaves might be free, if they could, in intention. But the soldier assigned his owner the twenty-four hours' use of his body, and sole conduct of his mind and passions. A convict had license to hate the rule which confined him, and all humanity outside, if he were greedy of hate; but the sulking soldier was a bad soldier; indeed, no soldier. His affections must be hired pieces on the chess-board of the King."

Scarcely ever has the most confirmed pacifist said more biting things of military service than these words of a young man who had spent two years in amazingly successful service in the field. A marvelous book; not less marvelous than the fact that, after the war was over, the author disappeared from view until he was discovered under an assumed name in the British air service, and that now, having enjoyed the prestige of a prince among the Arabs, he is serving as a private in the British army. But he can write. WINFRED ERNEST GARRISON.

Books in Brief

A LITTLE BOOK but immensely clever is Roy L. Smith's *Some Wild Notions I have Known* (Abingdon, \$1.00). And more than clever; wise. Crisp and juicy as a good apple. The "wild notions" are those popular proverbs which generally convey superficial fractional truths and conceal a false philosophy of life. Seventy-six two-page chapters whose big merit is that they start thought.

Dean Farrar's *The Messages of the Books* (new edition, Macmillan, \$2.50) was a pioneer in the field of popular New Testament introduction and analysis. For a generation it was perhaps the most widely read book in its class, and deservedly so. I still have the well worn copy which I bought during the first month of my first year in the divinity school. Time has brought much new light on New Testament problems, but this grand old

book, now re-issued, still has a value of its own, especially for those who read it in connection with the more recent literature on the subject.

The Approach to the Old Testament (Doran, \$2.00), by Professor John Edgar McFadyen of United Free church college, Glasgow, is a book to put into the hands of the person who is either totally ignorant of the spirit and method of the critical study of the Old Testament, or afraid of it, or both. It deals with the principles and gives enough of the results to serve as illustration. One chapter is devoted to answering the objections of the conservatives.

The Handbook of the Churches, (\$2.00) continuing the Year Book which has been published annually for the past nine years under the auspices of the Federal Council of the Churches of Christ in America, is now ready for distribution. A unique feature of this year's volume is a survey of recent significant events and movements. Nearly one hundred pages are devoted to this survey, which presents a truly impressive review of religious activities throughout the world. In addition to this the features which have characterized the volumes preceding this one and made them valuable are included. It will be found of use to pastors, church leaders, secretaries of missionary societies and other service organizations. The western office of the federal council, 77 W. Washington street, Chicago, Illinois, is prepared to fill orders.

Not for a long time have I tried so hard to like a book as I tried to like Irving Bacheller's *Dawn* (Macmillan, \$2.00). It is a story of the time of Christ, the personal narrative of the woman to whom Jesus said "Go, sin no more." The veteran novelist has written some books which achieved a wide and well deserved popularity. But it is not given to every competent novelist to write convincingly of historical characters who lived far away and long ago, and the gift has been withheld from Mr. Bacheller. He deals conscientiously and reverently with his materials, but the people of the story refuse to come to life at his bidding. One feels sure that, if one should walk around these figures and view them from behind, they would be found hollow, like a paste-board castle in a movie set. The function of an historical novel, I judge, should be to give a more vivid sense of the flesh-and-blood reality of the characters whom history

too often presents as mere masks and costumes or as allegories of the virtues and vices. In this case the effect is all the other way, and one feels impelled to go back to the brief but vivid narratives of the New Testament to recover his assurance that the people ever lived at all.

Two things I regret in connection with a recent review of Dean Tillett's *Providence, Prayer and Power*. One is that a transposition of lines of type scrambled out of all intelligibility a sentence in which I had tried to say that "the best thing one gets from this book is a sense of contact with a vigorous and benign personality, a vigorous mind and a great soul, essentially conservative but hospitable to large ideas whether they fit into his system or not." And while that sentence is being reprinted, I will add that it was not meant to imply incoherence in his system but praise for that quality of spiritual vision that sees truths which are too large to be confined within the limits of any system. The other thing is that I seem to have given the impression that he holds the traditional doctrine of "special providence," a view which, as he says, the book "was written to correct and refute." To be sure, I did say that "he does not want to affirm what is generally meant by it," but I must have left the matter unclear. On this point Dean Tillett, in a letter, says: "Special providence is not something sporadic and occasional, magical and miraculous, but that wise, beneficent and divine guidance which is in and over the life of every one who is continually seeking to know and do the will of God. The thing then which makes a human life to abound in 'special' providences is not the elective partiality of God for one individual over another but rather the special and deep desire and purpose and prayer of the individual who seeks to know and do the will of God. To every such soul, and to such souls alone, general providence is turned into special providences in that God, having in such individuals willing wills to work with and through, can and does make all things work together for the spiritual good of the individual, for the good of others whom he serves and for the glory of him who in wisdom and love has guided and governed him. In the life of such a one providence and prayer are real forces. Working together these two forces result in power, moral and spiritual power that gets things done."

W. E. G.

CORRESPONDENCE

The New England Selectman

EDITOR THE CHRISTIAN CENTURY:

SIR: Human nature is one of the most interesting studies in the world, and your psychoanalysis of President Coolidge, with the suggestions of your correspondents, ought to help us all better to understand our chief executive. Yet I do not believe he can be fully comprehended without some intimate knowledge of the New England town meeting. Mr. Coolidge is a "selectman." The selectmen are appointed by the town meeting in place of the mayor of western towns, and the New England "selectman" in America is a type by himself. Let no mere "summer visitors" think they can understand the native New Englander by what they see in summer. He is not easily understood, any more than Coolidge. Coolidge will never enforce the law, any more than he did in Boston, until the strike is over and shows it is a failure. For he is a successful politician of the selectman type, who follows and never leads the people. He is "canny." The idealists represented by *The Christian Century* expect too much of Coolidge; why should they, for instance, expect him to be a moral reformer and a religious editor combined? The selectman keeps taxes down, is fond of platitudes,

always becomes thoroughly convinced that it will "pay" to take any forward steps, and that it will meet with the approval of the majority, before he stirs a quarter of an inch. He also knows enough to keep his mouth shut, for he is in politics for hard and permanent gain, not for his health nor as a prophet. Why not conceive Coolidge for what he is, a selectman pure and simple with all the virtues and shortcomings of the species?

Boston.

CARLYLE SUMMERBELL.

More from Texas

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of March 31 there appears an article entitled "In a Little Texas Town." The author, Mr. Petrie, has made an error which in all fairness should be corrected. The first church to be built in Comfort, Texas, was not the Episcopal, as he states, but the Lutheran, in 1891. The Episcopalians came in many years later. A large majority of the village population contributed to the fund for the Lutheran church with the understanding that services of any denomination could be held there, and for many years Methodists and Baptists did hold services there. The Catholics, though many contributed, never used the building.

In talking to my husband's mother, from whom my information is derived, she made a statement that seems to me very significant. She spoke of the many preachers who have come to this community and said in effect that though they were kind and well-meaning they had lacked the ability to say things interestingly. The people of this town were for the most part of the educated classes three generations ago. How could the church—any church—hope to bring any sort of message to them through the men it usually sends into the wide open spaces? The rural church is, I believe, the most difficult and also by far the most vital problem that the church has to face.

Waring, Tex.

VERA HAINES FLACH.

A Hindu Appraises Dr. Jones

EDITOR THE CHRISTIAN CENTURY:

SIR: It really seems so trivial that in America people should dispute so much about modernism and fundamentalism. Mr. Fred M. Morrow, in your issue of March 31, wants to know whether the spirit of Dr. Stanley Jones' book, "The Christ of the Indian Road," is modernistic or fundamentalistic. I have no hesitation in saying that I am a modernist, though my friend will agree with me that modernism is a vague term. The so-called modernist has not come forward with a real program, as that of the school of new humanism. Dr. Jones told us plainly that he neither belongs to the fundamentalists nor to the modernists. He says that they both belong to him. I have read his book several times. If Mr. Morrow has read the book carefully he must have discovered in it that Christ is presented as a mystical being. I have known Dr. Jones personally for several years. He is a Christian gentleman. It is difficult to say whether he is a fundamentalist or a modernist. Dr. Jones is a Christian apologist and his method belongs to the realm of practical mysticism.

Garrett Biblical Institute,
Evanston, Ill.

DAN SINGH.

Dangers in Religious Education

EDITOR THE CHRISTIAN CENTURY:

SIR: Dean Matthews warns us against tendencies which have become very common among leaders in the field of religious education. As a director of religious education I have been glad of those warnings. We have had too much concern for the development of a distinct professional consciousness for directors. We have tried to see to it that a distinct line should be drawn between the "work of the church" and "the work of the department of religious education." Rather should we find the way in which the director may best help to minister to the spiritual needs of the people in the church which he serves. Let us see to it that the department of religious education becomes an integral part of the life of the church. Instead of emphasizing the differences between the work of the director and that of the minister, let us see our common task of building Christian character in the lives of those folks who are reached by the church.

Duluth, Minn.

CLYDE S. NOYCE.

THE SUNDAY SCHOOL

Lesson for May 8. Lesson text: John 20:1-10; 21:15-17.

"Lovest Thou Me?"

WHILE in Berlin last year, a group of us had the honor and privilege of being received at the home of Adolf von Harnack. We awaited him in his study and, presently, down the circular stairs he came. Gentleman and scholar, dressed in prince albert, long gray hair combed straight back from his ample forehead, gracious manners, refined voice, gracious consideration for everyone. He spoke now in German, now in English. He answered questions. Finally, like an inspiration, like a revelation, came his remarkable answer to the question: "What is the seat of authority in our religion?" "When the steel of experience

strikes the stone of the historical Christ the spark of authority flashes." Stone and steel, an historical Christ, an experiential contact, the unmistakable spark of authority—we stood in silence, looking at the aged professor who had so profoundly touched our hearts. In the group were three of his former students. On the way back to our hotel they kept saying: "The professor has his old power—that was the way he used to speak in the lecture-room."

May we not say that this is also the secret of the power of Peter: he found Jesus; he lived with him; he gained inspiration from him. Never could he forget Jesus' word, "Feed my sheep." Peter met the historical Jesus; he knew whom he trusted. There was no doubt in Peter's mind that he worshiped a living Lord and not merely a dead man. Jesus conquered death; his personality survived; he lives now. "Because he lives, we shall live also." The Christian quality of life is an eternal reality—a kind of spiritual survival of the fittest. Dr. Simpson of Edinburgh does not hesitate to teach such an idea—those who make their adjustments to environment survive, the others perish; those who spiritually adjust themselves to God as revealed in Jesus, survive.

Peter gained his power not solely from his acceptance, intellectually, of the historic Christ, but from his intense love for that Son of God. Three times had he denied, three times had he confessed and he cried: "Master, you know everything, you know that I love thee." From that hour on he was the rockman, his conviction was unshakable, his power immeasurable, his work eternal.

The church has made the grave mistake of placing too much emphasis upon intellectual responses and not enough upon heart reactions. We ask men, when they come up for church membership: "Do you believe in Christ?" We should ask them: "Do you love Christ?" If church members loved Christ they would do more for him. They would build noble edifices; they would aid missions; they would help the poor; they would rescue the sinful; they would reform the town; they would create international good will; they would fight and defeat the war god; they would banish race prejudice; they would turn earth into heaven. Our study of Peter will utterly fail unless we find in him the great lover, the Great-heart. We do not think of Peter as a man of unusual mental brilliance; we do not regard him as an orator; he blundered often; he failed frequently; he preached passionately; he loved deeply.

Now, the thing about Peter is that he would remind you of Jesus and it is because of his unusual love. Beecher loved folks. Phillips Brooks would pray at the side of a dying Negro, he did that. Spurgeon had a big heart, what matter about his head? I cannot read his sermons; I admire his work. St. Francis, ah, St. Francis—just pure, unadulterated love for Christ and for people—that is the whole of St. Francis, that accounts for his sainthood. God is love; Jesus so loved that he gave his life; Peter was great because he caught that element; it made him incandescent and immortal. I would to God that we could all answer Jesus' penetrating question: "Master, you know everything, you know that I love you." Any teacher, any preacher, any churchman who can truthfully say that has come into possession of the secret of power.

JOHN R. EWERS.

Tours of Interest to Christian Century Readers

Progressive Education

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Conferences with Members of Secretariat of League of Nations

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NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Reports Resentment Against United States

Rev. E. L. Humphrey, a missionary in Jucuapa, Salvador, states that Central America is teeming with resentment against recent policies pursued by the United States in that part of the world. Mr. Humphrey quotes a letter appearing in the daily paper in his city early in March in which a Nicaraguan army officer says, "Now we know that the United States, the great country of justice, right and liberty, in its relations with small countries applies only the law of might. In China or Mexico where there are greater financial interests in constant danger the United States troops would not dare do what they are doing in this weak country." Mr. Humphrey says that present American policy is fast making active enemies out of the Central American republics.

Dr. Shannon Draws Lenten Crowds

In a series of five sermons delivered during passion week in Peoria, Ill., Dr. Frederick F. Shannon of Chicago was heard by more than 10,000 people. The meetings were held in a downtown theatre under the auspices of the local ministerial association, and it is said that plans are already under way to secure the return of the Chicago minister for similar services next year.

Another Pastor Resigns Army Commission

Rev. Vincent G. Burns of Pittsfield, Mass., has resigned his commission as first lieutenant of field artillery in the officers' reserve corps. In a letter explaining his action printed in the Springfield Republican, Mr. Burns says, "I would no more think now of training a French 75 on my fellowmen to kill them than I would of training a machine gun on the members of my own household."

Rabbi Wise Compares Easter and Passover

In preaching on the symbol and prophecy of Passover on April 17, Rabbi Stephen S. Wise told his Free Synagogue congregation, New York city, that "No Christian has the right to say that Christ has risen while the Jews are abject and wronged." Dr. Wise compared Easter and Passover, which fell on the same day this year, saying that both were festivals of new life. "In the light of history," he said, "the incredible thing is not that the Jew has considered himself to be the chosen of God, but the real miracle is that the Jew has been again rejected. That is the shadow that stands over Easter and Passover today. I believe in immortality not because of the sonship of Jesus but because of the fatherhood of God. Christianity must rise to become a symbol and a prophecy of what a Jew more than 1900 years ago died for."

British Bishop Pleads for Justice to Jews

The former bishop of Birmingham, Dr. Henry Russell Wakefield, published an 536

article in the Daily Express of London just before Easter calling for an end to anti-Jewish prejudice based on the gospel stories of the crucifixion. "Now, 1,900 years after the crucifixion, is it compatible

with the highest principles of Christianity that the Jewish people be held responsible for the greatest crime of history?" Dr. Wakefield asked in his article. Prejudices are long lived, but this prejudice is one of

Fellowship of Reconciliation States Issue

THE FELLOWSHIP OF RECONCILIATION has sent out to several thousand ministers a statement expressing the dangers and opportunities of the present international situation as seen from its point of view. The statement is as follows:

"The temptation to give silent endorsement to a policy of intimidation toward the people of other lands has been much before the American people during recent months. But largely because of the influence of men of good-will throughout the country the American public has so far met these temptations in a way which cannot fail to arouse gratitude in the hearts of all those working for world peace.

"But by no means are the dangers now behind us. In Nicaragua, Mexico and China we are witnessing the fruits of a philosophy which rests our relations with other peoples upon armed force.

"Our government dispatched a small number of marines to Nicaragua with the announced purpose of safeguarding American lives and interests. Once there, it seemed inevitable that more marines must follow. Neutrality, first asserted as a guiding principle for our forces, was speedily abandoned, and U. S. arms have been sold to the Diaz administration in order to keep in the presidency a Nicaraguan favorable to our investors' demands. At the present time there are eight marines for every American resident they are supposed to protect! How long we may remain, how much of Nicaraguan self-government may be left thereafter, and how great may be the ill-will engendered in all Latin America by this armed invasion, only the future can reveal.

FRIENDSHIP OR PROPERTY INTERESTS

"Even more, in Mexico, we are driving towards bitterness a people struggling against great odds to build a real democracy. Out of ignorance, strife and poverty may yet come a splendid neighbor. That Mexican leaders have made mistakes, nobody could deny; but competent observers express amazement that the present government, in the face of its handicaps, has been able to do so much to lift the masses. The issue has been sharply drawn in our country between those who put the future of the Mexican people and principles of mutual understanding first, and those who feel that property interests constitute the chief consideration in the conflict. There is the utmost danger that the latter group may yet prevail upon our government to raise the arms embargo, giving the signal for a revolution with its consequent turmoil, violence and cultural retrogression. Our termination of the smuggling agree-

ment with Mexico is an ominous step in this direction.

"From China news dispatches have flashed word of British and American warships shelling an area in Nanking to protect their nationals on Socony Hill. Chinese lives were indiscriminately slaughtered and we are told that it is 'the first time since the world war American warships have used their big guns in battle.' While no doubt the intention was to safeguard American citizens, some of the missionaries have felt that this is protection of their lives at the expense of their gospel. And as for others who, in spite of ample warning, insist on remaining in the land of another people when a revolution is in progress, is it for us to 'protect' them by gun fire which devastates Chinese life and Chinese homes in a city which has been Chinese since before the discovery of America and before the birth of Jesus?

BREAK WITH THE PHILOSOPHY OF FORCE

"All these events are lining in with sure touch the picture of America that telegraph and radio are broadcasting to the world. Is it to be that of a nation ever ready to use the threat of its power to get its will with weaker nations, or shall it be the figure of a nation exercising sufficient restraint and good will to achieve the amicable adjustment of every question that may arise with any government? Can we afford to be insistent upon legal rights when the insistence on those rights may threaten the well-being of peoples trying against heavy odds to overcome the limitations of poverty, illiteracy and disorganization?

"These questions are significant because they dramatize in the sharp colors of present experience the conflict between the war method with its reliance on ultimate compulsion to achieve our notion of what is right and the way of good will ready to make the ultimate sacrifice in the interest of final understanding and brotherhood, which is characteristic of the way of Jesus. Is it not necessary to make a clean break from adherence to the philosophy of force, if we are to give vital expression to the redemptive methods of Jesus in our larger international relations both now and in the future?

"We are sending you this message not merely in the thought that it may stir you to renewed efforts in behalf of a more Christian policy on the part of our government toward China, Mexico, Nicaragua and other nations, but with the profound hope that it may lead you personally (if you have not already done so) to repudiate in your life and in your teaching the ultimate reliance on the way of war."

which Christians may well be ashamed. It generates a misconception of the character of the Jewish people. Even making every admission of guilt of the Jewish nation with regard to Christ, we ought not to condemn the Jews in this century for a sin of their distant forefathers," he said. "Some people argue," he continued, "that the feeling against the Jews is not connected with the treatment of Christ in Jerusalem. On what then is this prejudice founded? Is it the power of the Jew in the realm of finance? If so, we must remember that we forced him to this kind of business. In the second place it is unquestionable that the Jew is the most capable financial citizen and we are often in great difficulty without him. Thirdly, we must remember that the Jew is equally interesting and powerful in many other directions."

Says Chinese Can Carry Missions Indefinitely

Rev. James B. Eyestone, the first Methodist missionary to reach this country from China since the outbreak of serious disturbances, is reported by the Methodist board of foreign missions as feeling confident that Chinese Christians can and will carry on all Christian work no matter how long the missionaries may be

absent from their stations. "I do not know of a single Chinese Christian in the Foochow conference where I have been for more than twenty years," said Mr. Eyestone, "who has turned against Christianity because of the present civil warfare in China. The work of the missionaries is going on; during their absence from their stations it is being carried on by loyal Chinese Christians. And it can carry on for many years under their leadership."

Presbyterians Appeal for Special Fund

The Presbyterian board of foreign missions has issued an appeal for an emergency fund of \$200,000 wherewith to meet unexpected costs arising out of the evacuation of mission stations in China. The Methodist board had previously issued an appeal for a fund of \$75,000 to be devoted to the same purposes.

Boston Ministers Greet An Old Comrade

A pleasant example of Christian fellowship is reported by the Christian Leader, official weekly of the Universalist church, in the following item: "Dr. Joseph Fort Newton was the preacher at the Lenten services of Trinity church, Boston, re-

cently. At the opening service a delegation of Universalist ministers attended, accompanied by a number of laymen. This gesture of friendliness was appreciated both by Dr. Newton and by Dr. Sherrill, the broad, able rector of Trinity. For his text that day Dr. Newton took the

Henry H. Tweedy

Professor of Practical Theology Yale Divinity School Says

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Reports Closing Lecture by Dr. Gressman

THE ENTIRE Christian world was shocked early in April by the news of the sudden death of Dr. Hugo Gressman, of Berlin. The eminent German scholar had reached Chicago on a tour which was to have taken him to many American colleges when the illness overtook him which proved fatal. One of the closing lectures of this distinguished career was that delivered by Dr. Gressman at Ohio Wesleyan university, Delaware, O. Dr. Rollin H. Walker, head of the department of Bible in the university, gives this report of the content of that lecture:

"The most impressive part of Prof. Gressman's lecture was that in which he stressed the enormously systematic and scientific way—if one might use that word—in which the Babylonians pursued their religion. The way in which, for instance, they studied the appearance of the liver of animals that had been sacrificed, and discriminated all the slightest variations in form and general characteristics, makes us think of modern science. Of course, it was not science—it was pseudo-science. But it was pursued with scientific, painstaking, systematic minuteness.

BABYLON'S RELIGION AIDED SCIENCE

"And this habit of care in the study of their religion really did lead to genuine scientific results. For much of the Babylonian astrology has been carried over into modern astronomy. They located the constellations, they discovered some of the planets, and Prof. Gressman believes that they, and not the Greeks, were the original discoverers of the precession of the equinoxes.

"Always when a nation and a religion with which Israel had to do are vividly conceived, we get a flood of new light, or at least new emotion as we turn back

to the religion of the Bible and see its uniquely ethical character and its social consciousness, the like of which, as Professor Gressman says, had never been known in history.

"Like many modern scholars, Prof. Gressman stressed the audacity of the Hebrew prophets, especially the audacity of the great prophet of the exile who, in the presence of the overwhelming majesty of the Babylonian civilization and worship dared to insist that the God of the little nation of Judah that had been utterly humiliated was actually the Creator of the whole world, and the only God.

"The great prophet of the exile taught all later apologists for the religion of the Bible to jeer at image worship. His daring mockery of the wooden helplessness of the Babylonian images remains a monument both of courage and of broad humor.

MONOTHEISM PRODUCT OF DEEP THINKING

"The reason why the Babylonian religion did not seem to come to any development was found in the lack of great creative minds with an ethical passion. Pure monotheism is always the product of deep thinkers, and these God gave to Israel in the persons of such men as Amos, Hosea, Isaiah and Jeremiah. These men had their own thoughts, and signed their names to their thoughts; and their convictions were not the cold arithmetical product of logic, but the witness of their innocent souls.

"And the way in which their fundamental assumptions were thought through to most astounding and terrifying consequences, amazes us. They actually proclaimed that a situation had arisen in Israel in which God's holiness could only be vindicated by the destruction of his own temple and the exile of his people."

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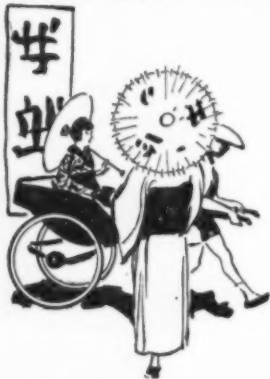
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parables of the Lost Sheep, Lost Coin, and Lost Son, delivering a sermon which thrilled the large congregation."

Rotarians Will Meet At Ostend

The international convention of the Rotary clubs will be held at Ostend, Belgium, June 5 to 10. Among the 5,000 who are expected to attend from forty countries will be representatives of protestantism, Catholicism, Judaism, Shintoism, Mohammedanism, and Buddhism. The session will be opened with a period of silent devotion, to avoid the embarrassment of choosing a representative of any one religion to lead in prayer.

Another Way of Exploiting Childhood

Referring with approval to a recent editorial on "Exploiting Childhood," a correspondent cites a very different case which he thinks comes under the same head. This was the exhibition of two children who are "Siamese twins" at a Sunday evening service. "If the employment of a child evangelist can be so characterized [as exploiting childhood], he says, "what are we to say of the minister who brings into his pulpit a pair of young girls joined together as the famous Siamese twins were, and tries to use their unfortunate condition to illustrate his point as to the difference between a physical and a spiritual bond and to explain certain aspects of his belief in immortality?"

Overproduction of Intellectuals

It seems that too many men and women are going to college in parts of Europe. The problem of the unemployed "intellectual" is provoking much thought in central Europe. India also faces the problem acutely. *Vox Studentium*, the international organ of the World's Student Christian federation, recently devoted a whole issue to the matter, showing that in a strange country the professional man finds it harder to get a position than does the manual worker. The proportion of intellectual workers among the immigrants admitted to America has become comparatively high. In the twelve months ending June 30, 1926, 10,861 out of 304,488 admitted to this country belonged to the professional classes. The International Labor organization, one of the great subsidiaries of the league of nations, is studying the problem, and this spring the International Economic conference will discuss it. Whoever wants to keep track of what is going on among the serious young university men and women, not only of Europe but of the world, will find *Vox Studentium* a source of abundant information. It is published at 5, Rond Point de Plainpalais, Geneva, Switzerland.

Bible Society Activities

Rev. Eric M. North has been elected associate secretary of the American Bible Society. He is a son of Dr. Frank Mason North, a graduate of Wesleyan university, and has a Ph. D. from Columbia. For nearly three years he has been executive officer of the China union universities

with headquarters in New York. His work with the Bible society will begin May 1. Rev. Robert H. Milligan has sailed for South America where he will take over the Upper Andes agency of the Bible society, a position left vacant by the death of W. F. Jordan in August, 1926. The territory of this agency covers a million square miles.

Plans for Broadway Temple

The group of New York business men who constitute the campaign committee to raise the \$1,500,000 needed to complete the Broadway Temple, of which Rev. Christian F. Reisner is pastor, had a meeting on April 4. The two wings of the temple are apartment houses which have already been nearly completed at a cost of \$1,300,000, and \$800,000 has been expended on the foundation and basement of the church. The revolving electric cross at the top of the church will be 719 feet above sea level and will be visible to one-tenth of the population of the United States.

Christian Endeavor Bank In India

One of the unusual activities of a Christian Endeavor society in India has been the establishment of a cooperative bank in Jhelum, India. The purpose is to save the members from the toils of the money-lenders by making small loans to the depressed classes, many of whom, in periods of stringency, assume a burden of exorbitant interest under which they struggle for the rest of their lives. Indian Christian Endeavor is characterized not only by such practical measures for the relief of intolerable conditions but by that spirit of national self-consciousness which is increasingly manifest in the whole Christian movement in India. Indian endeavors already raise all the funds required for their local societies and for their district and provincial unions.

World's Religions Will Work for Peace

A preliminary conference to initiate plans for a universal religious peace conference will be held in 1928. Arrangements have already been made for the participation of representatives of eleven religions in the preliminary conference. "There will be no attempt to compare religions," said Dr. Henry Atkinson, "or to judge or readjust according to any schedule the religious faith of any individual or people. The sole purpose will be to consider how the forces of religion in all nations can be mobilized in a concerted action against war and that spirit and those things which make for war." The universal conference will be held in 1930.

Plan Social Center for University Students

The Illinois Crusade for Christian Education, under the direction of the department of endowments of the Disciples of Christ, reports a total of \$915,000 pledged to date. The crusade will probably be completed during the early summer, and it is hoped that the total amount of pledges will reach \$1,200,000. The share

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of the money which is to go to the Disciples' foundation at the University of Illinois, will be used for a social center, the first unit in a group of buildings designed to aid in work with university students.

Theological Students Seek Justice for China

A committee of students of Boston university school of theology is preparing a series of letters dealing with various phases of the Chinese problem. The first of these letters, which called for fair dealing in the restoration of China's commercial rights, was signed, when given to the public, by 79 students.

Penney Plans for Veteran Clergy Assuming Reality

The various proposed institutions for the support of retired preachers projected by the J. C. Penney foundation are gradually taking permanent form. The Memorial community home for retired ministers and other Christian workers was formally dedicated at Penney Farms, Fla., on April 24. This memorial community is a complete town, Norman-French in

type, with at present 22 houses and a community church. The houses furnish 98 apartments. All apartments are completely furnished, including electric ranges and electric refrigeration, as well as all necessary furniture. The director of the community is Dr. Dan A. Poling, minister of the Marble Collegiate church, New York city.

Open New Mission Field

One of the last undeveloped mission fields of the world is to be entered immediately by the Hermannsburg missionary society of Germany. The field is to be located near the headwaters of the Nile in Abyssinia and is about 100 miles from the nearest Christian mission.

Prepare for Lutheran Celebration in Sweden

Sweden is making great preparations to celebrate the 400th anniversary of the introduction of the Lutheran reformation into that country next summer. It was on June 21, 1527 that Lutheranism became the state religion of Sweden when, after bitter conflict, the bishops of the

Roman Catholic church yielded to King Gustavus I, and the Swedish parliament accepted the commands of the king. All castles and strongholds held by the bishops, all monasteries, and all private incomes derived from the cathedrals were declared to be state property, and the private property which had been taken away from the nobility by the church was returned to its original owners. The word of God was to be preached throughout the kingdom and Swedish priests were removed from any authority of the pope. The result was that the Lutheran church as it exists today in Sweden was placed on a firm initial footing. The 400th celebration at Waesteras of Reformation Day will be observed June 21, in the presence of the king, the royal family, the cabinet, and the parliament. Historic pictures will be exhibited, and official representatives from Finland will attend because of the significance to that land of the successful completion of the reformation in Sweden.

Prudent and Pious Words About Bolshevism

The Manufacturers Record, which describes itself as "Exponent of America" has urgent and unctuous words to say

Rufus Jones Interprets Chinese Situation

DR. RUFUS JONES, professor of philosophy at Haverford college, and probably the most conspicuous Quaker in this country, has just completed a trip around the world. During his absence he spent three months in China, speaking at 115 public meetings held under the auspices of the Y. M. C. A. Dr. Jones returns a strong critic of recent American policy in China, as was shown when he spoke on the Chinese situation in Boston early in April. "Faced by the realities," said Dr. Jones, "Great Britain has recently made some great steps in advance; she is far ahead of us in her reaction to the situation. Our diplomacy, it must be confessed, has been weak and ineffective. Two requirements are basic if we would solve the problem of our relations to China: one, heroic love, and the other, unselfish friendliness. These and these only will conquer China. Anything else will arouse enmity and hatred."

RUSSIA SET EXAMPLE

Dr. Jones began his Boston speech with a description of the four revolutions all going on in China at one time—political, industrial, intellectual, and social. He spoke of the loss of confidence in the west occasioned by the world war and, even more, by the betrayal of common moralities in the treaty of Versailles. He declared that Russian influence has become great simply because of the clever diplomacy of soviet representatives. "They understood what was happening in the Chinese mind and took advantage of it. They made overtures to the Chinese on the basis of fellowship, agreeing to wipe the slate clean, to abrogate all special privileges and deal with the Chinese nation on the basis of equality. We should have gone ahead of the Russians and treated the Chinese as our equals and given them our fellowship, but we failed to do so."

"The anti-foreign feeling has been concentrated on Great Britain; and three terrible blunders on the part of England's representatives have crystallized that animosity. The first was the shooting at Shanghai in May, 1925, the second the shooting at Canton in June of the same year, and the third was the killing of civilians by gunboats on the Yangtze this past summer.

FRIENDLINESS WITHOUT GUNS

"There have been investigations, but no satisfactory explanation; probably none ever will be given. But here is the plain, stark fact; there were men with guns in their hands who became frightened and they fired into the crowd. To the Chinese this was wanton murder of men and women of their own country, and with their changed attitude toward the foreigner, which those men with the guns did not appreciate, the effect was to produce a new state of mind that nothing can overcome.

"At Nanking the Japanese did not shoot, while we did. This has put us in the class with England and other opposing forces. I, myself, feel that friendliness without guns and shootings would have solved the problem. Now the difficulty is, how will America regain the influence she had in China a month ago?

"The situation is analogous to that of the Boston massacre in 1775, which created a new mind here in the colonies and brought on the American revolution. Great Britain at that time did not appreciate what the killing of those few men in Boston really did. No more has the effect of the killings in China been sufficiently appreciated. But the new mind has come to China, and they will never go back to the old. It is useless to try to deal with such a situation with guns. We must have a new attitude on our own part."

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about the perils of bolshevism, the necessity of giving an occidental color to Chinese nationalism, and the incidental profit which will accrue to American capital by the administration of our sacred trust of wealth and power. "Bolshevism is organized devastation. Not if the devil himself, assuming human form, had undertaken to bring misery on man and lead him into hell, could he have devised anything more devilish than bolshevism. . . China's whole hope is in the occident. So, conversely, a great hope for the occident is in China. . . Just as Japan has put on the garments of the west, so can China. Materially this progress can be made of unparalleled advantage to the occident. China alone can take up all our surplus production. . . The great problem confronting the world today, therefore, is how to drive bolshevism out of China and substitute therefor an occidental inspiration for Chinese nationalism. . . There are enormous sums of American capital invested abroad. The volume of our investment is certain to grow. We and Great Britain have a superior interest throughout the world in the sanctity of property rights. . . Our vast wealth has, we believe, been given to us by the Almighty to hold in trust for the world's benefit. . . Bolshevism, wherever it lifts its accursed head, directly menaces our prosperity and even our national existence. . . There must be a common front against it. It must be whipped back now. . . We must go [to China] with the open hand of friendship and the golden rule in business and diplomacy alike, and prove to China by our words and our deeds that there is, indeed, a reality in the religion which our missionaries preach. Never was a greater test put to the truth of our profession of service to God than now faces us in the China situation." And all the bond-holders said Amen!

Near East Relief Continues Work

The federal council reports that more than 35,000 children were under the care of the Near East relief during 1926. Al-

most 58,000 adults, mostly women with children, were also helped during the year. The relief now maintains wholly or in part 59 orphanages and schools. Children are not kept in the orphanages after they are sixteen years old. Instead the policy is to "place a child in a village home and supervise him until he has come to care for the goodwill of his associates. Thus he takes root and becomes a normal member of the village community." Up to date the Near East relief has administered about \$101,000,000.

The Newspapers Call This News

Publicity has recently been given to the fact that Rev. T. C. Bookhout, pastor of the Second Presbyterian church, Delhi, New York, recently refused a call to a large church in Binghamton, New York, and that, following this refusal, he astonished his congregation by refusing a \$400 increase in salary.

A New Way of Raising Money

From Berlin, Conn., comes news of the presentation to Rev. M. B. Lord, pastor of the Kensington Methodist church of that town, of 4,114 pennies. The presentation sum is said to have been equal to the total waist measure in inches of sixty women members of the congregation.

First Methodist Missionaries Leave China

Methodist mission headquarters have made public a list of 28 missionaries who are returning from China to the United States. This is believed to be the first general return of any large group of mission workers. Most of the missionaries included in this group have been stationed in Nanking.

Mission College Reorganizes To Meet New Laws

It is announced that West China Union university, an interdenominational mission college in Chengtu, China, is reorganizing to comply with the educational program of the Chinese nationalist government.

The university is conducted by the missionary boards of the Methodist church, the Northern Baptist church, the United church of Canada, and by two British societies. The university senate, the governing body, has been reorganized with a majority of the members Chinese. Lincoln Dsang, a Chinese graduate of Northwestern university, has been made vice-president and acting head. S. H. Fong is now dean of the school of education.

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HYMNS OF THE UNITED CHURCH *and Today's Task*

[A Typical Page From This Hymnal]

SEASONS 7,6,7,6. D.

WILLIAM GEORGE TARRANT, (1853—)


Arr. from MENDELSSOHN, 1840



1. My Mas - ter was a work - er, With dai - ly work to do,
2. My Mas - ter was a com - rade, A trust - y friend and true,
3. My Mas - ter was a help - er, The woes of life he knew,
4. Then, broth - ers brave and man - ly To - geth - er let us be,



And he who would be like him Must be a work - er too;
And he who would be like him Must be a com - rade too;
And he who would be like him Must be a help - er too;
For he, who is our Mas - ter, The Man of men was he;



Then wel - come hon - est la - bor, And hon - est la - bor's fare,
In hap - py hours of sing - ing, In si - lent hours of care,
The bur - den will grow light - er, If each will take a share,
The men who would be like him Are want - ed ev - 'ry - where,



For where there is a work - er, The Mas - ter's man is there.
Where goes a loy - al com - rade, The Mas - ter's man is there.
And where there is a help - er The Mas - ter's man is there.
And where they love each oth - er The Mas - ter's men are there. A - men.

From a Philadelphia Church: "It is the hymnal most acceptable for the church which recognizes its obligations to help make a better world. It does not contain a lot of the old, selfish hymns, although it does contain the best hymns inherited from the past, and it adds those which express the social aspirations of the twentieth century Christian."

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and Donald Fay, a graduate of Rochester seminary, is dean of the school of religion.

Religious Books Second In Number

Mr. Fred E. Woodward, Washington, D. C., who has made a study of book statistics, says that the average publication of religious books per year during the twenty-six years, 1900 to 1926, was 715 titles. This included new books, new editions and re-issues. During this period the smallest number issued was 448 in 1900, and the largest 1,032 in 1914. In 1926 there were published 933 books definitely listed as religious. In thirteen out of the past twenty years religious titles stood second in number to fiction.

Cardinal Supports Week-day Religious Instruction

Cardinal Patrick Hayes of the Roman Catholic church recently gave strong support to the proposal for cooperation between Catholics, protestants and Jews in providing religious instruction for public school students outside of the schools. The cardinal, in speaking before 1,200 Catholic teachers in the public schools of New York, affirmed that such week-day religious education forms almost the only hopeful method for dealing with present juvenile crime.

"Dick" Sheppard Preaches Again

The Rev. H. R. L. Sheppard returned to his own pulpit at the St. Martin's-in-the-Fields, London, on April 3 for one service. Mr. Sheppard is still in very poor health, and after this single attempt at preaching planned to leave again for another long rest. He said that he had not spoken in a church for more than six months. After thanking his successor at St. Martin's for the opportunity, he suggested that the Church of England might give up its endowments, its establishment, and all sectional privileges, status, prestige and worldly honors if necessary, for the rebirth of the new religion born of the old faith which the age needs. For himself, he said, "not inside this church but outside, if I ever get a chance, in church or chapel or village green, if God gives me ever my health again, I will preach this great religion, greater than that which exists today."

BOOKS RECEIVED

- Does Prohibition Work? by Martha Bensley Bruere. Harper, \$1.50.
Shakespeare Studies, by Elmer Edgar Stoll. Macmillan, \$4.00.
The Way of the Doctor, by R. Fletcher Moorshead. Century, \$2.00.
The Life of Prayer in a World of Science, by William Adams Brown. Scribner, \$2.25.
The Making of a Minister, by Charles R. Brown. Century, \$2.00.
Where Freedom Falters, by the author of "The Pomp of Power." Scribner, \$4.00.
Storm of the Old Frontier, by Marshall R. Hall. Altamus.
The Twenty-Third Psalm, by John McNeill. Revell, \$1.00.
What Is a Christian? by James E. Clarke. Revell, \$1.00.
The Fact of Prayer, by John Elliott Wishart. Revell, \$1.75.
Men of the Mysteries, by Ralph W. Sockman. Abingdon, \$1.25.
The Nature and Right of Religion, by W. Morgan. Scribner, \$3.75.

- Beyond the Sunset, by Herbert Booth Smith. Revell, \$1.50.
Selected Poems of Robert Browning. Modern Readers' Series. Macmillan, \$1.25.
The Little Town, by Harlan Paul Douglass. Macmillan.
Procrustes, or the Future of English Education, by M. Alderton Pink. Dutton, \$1.00.
Poems on Chicago and Illinois, by Horace Spencer Fiske. Stratford, \$1.50.
God's Children Living Together, by Carolyn Dudley. Board of Christian Education of the Presbyterian Church, \$1.75.
Marching On, by James Boyd. Scribner, \$2.50.
The Anglo-Catholic Faith, by T. A. Lacey. Doran, \$2.00.
Modernism in the English Church, by Percy Gardner. Doran, \$2.00.
Congregationalism, by W. B. Selbie. Doran, \$2.00.
Christ and Money, by Hugh A. Martin. Doran, \$1.00.
Fathers and Sons, by Samuel S. Drury. Doran, \$1.50.
Paul, by Adolf Deissmann. Doran, \$5.00.
Brimstone and Chili, by Carleton Beals. Knopf, \$5.00.

The NEW PATRIOTISM

POEMS OF WORLD BROTHERHOOD
By American and British Poets

A Strong New Social Cry

Strange it is that often the poet glimpses the ideals of futurity more correctly than the statesman or educator. In this collection we have a strong new social cry—not the rah-rah sophomoric "my country right or wrong" type of patriotism, but a lofty ideal of brotherhood. The modern poets here represented are the advance guard of a new citizenship of humanity.

Enthusiastically Received

"I am delighted with the book. It will sing its way around the world." Charles E. Jefferson.

"It is a solace and inspiration. I wish for it a wide circulation." S. Parkes Cadman.

"A great book for every preacher to have on his desk, for use in his sermons and addresses." William L. Stidger.

Not a heavy, encyclopedic tome of classic poems, but a selection made upon the basis of fitness for quotation by those who are proclaiming the "new patriotism." Every poem included is luminous. It is not an inclusive anthology, but a book of "songs and slogans for the new time."

Foreword by Edwin Markham

Compiled by Thomas Curtis Clark and Esther A. Gillespie
[Price \$2.00]

CHRISTIAN CENTURY
BOOK SERVICE



What Would You Do?

NEITHER Miss Emily Post, in her book on etiquette, nor the chap who writes the ads telling how Binks wriggled out of the hole he got in by ordering chicken salad three times in succession, helps to settle one pressing problem of deportment. The problem is simply this: What to do when somebody praises you. It is easy enough to decide what to do when you are told you are a blot on the landscape. Many suggestions have been made to fit such a situation, and all of them are more or less adequate.

But what do you do when they tell you how good you are? Is there any formula which fits this case? If there is, we wish we knew what it is.

The editors of a paper like The Christian Century, for example, receive a lot of mail. "A lot" is, in fact, so mild a statement of the case as to border on the ludicrous. Some of this mail is of what might be called, conservatively, a critical nature. The editors seem to have no great trouble in handling mail of that kind. Some of it they print; the rest they cogitate in the portentous silence of the editorial sanctum. It's good for their souls, and they know it.

But there happens to be a good deal of mail of another kind. And what are they to do with that? Here, for example, is a letter. The signature is omitted, but the letter is genuine—a part of the morning's mail. The letter reads, in full, thus:

New Subscriptions	
New subscriptions have been received this week from	
Alabama	North Carolina
Arizona	North Dakota
Arkansas	Ohio
California	Pennsylvania
Colorado	South Dakota
Florida	Texas
Georgia	West Virginia
Illinois	Wisconsin
Indiana	
Kansas	Alberta
Kentucky	Manitoba
Massachusetts	New Brunswick
Michigan	Nova Scotia
Missouri	
Montana	England
Nebraska	India
New Hampshire	Newfoundland
New Jersey	Peria
New York	Philippine Islands

EDITOR, THE CHRISTIAN CENTURY:

SIR: Waiter, waiter, another order of Christian Century, please! You must have a dandy literary chef, because your feasts leave a pleasant taste in the mouth, and our appetites

'growing by what they feed upon,' call for more.

The persuasion is all on your side! Once again you have won my four dollars, for another year's Alpine climbing over the mountain-tops of knowledge. After all, I think your readers are getting the best of the bargain.

The question before the house is: What would you do with a letter like that? Print it? The remarks about conceit, and vanity, and self-appreciation are too easily forecast.

BUT have the editors any right to suppress such a testimonial? Here, it is obvious, has been a mind eager for stimulating fare. This fare, no doubt after long search, has been found in The Christian Century. The exultant finder shouts the news abroad, eager to pass word of the discovery on to other searchers. Note, as any good psychoanalyst would have you, that figure about the mountain-top. Obviously, the writer is thinking of himself as standing on a great height from which he can proclaim his message to the world! What must be the verdict if, under such circumstances, such a letter is suppressed? Murder, nothing less.

So you can see some of the difficulties of this job. For letters like this **do** come. What would you do with them?

There is one kind of letter, however, that we have no trouble in handling. It begins something like this:

BUSINESS MANAGER THE CHRISTIAN CENTURY:

SIR: The persons whose names and addresses I have written herewith are friends of mine who ought naturally to be subscribing to The Christian Century. I would be glad to have you send them sample copies and information about your paper.

A letter of that kind raises no problem in etiquette at all. The only problem is: How soon can those sample copies be started on their way?

Name

Address

The Christian Century
440 South Dearborn St., Chicago

Please send sample copies of The Christian Century to the persons whose names and addresses appear on the attached sheet. I would be glad to have them know that I have suggested that these be sent to them.

Two books a week—new or near new—each book selected because of its importance

The Crucifixion in Our Street

By George Stewart

Compiler, "Redemption: An Anthology of the Cross"

There is no good reason why the reading of this fine book on the Cross idea should cease with the passing of Easter. It is a genuine classic of its kind, and will be read and reread by those who like a book deeply spiritual in tone and finely literary in style and consistently interesting in every chapter. With the publication of his two new volumes this season—"The Crucifixion in Our Street" and "Redemption"—Dr. Stewart takes high rank as an effective writer in the field of religion. A reviewer in *The Christian Century* sees him as one of the young men upon whose shoulders will fall the mantles of such men as Fosdick, Coffin and McConnell.

In this new book, Dr. Stewart illustrates the meaning of the Cross in the life of our own day, in our own towns and streets. He reveals himself as an artist in his use of striking illustrations. Hardly a page but shines with some living story or poem.

Here are some of the Chapter Titles

- "Creative Suffering for a Frustrated World"
- "The Tragedy of Love Refused"
- "Crucifixion by Spiritual Dullness"
- "The Comradeship of Pain"
- "The Burden of a Sustained Loyalty"
- "The Sheer Appeal of Sacrificial Suffering"
- "Loneliness" [Price of book \$1.35]

Exploring the Universe

The Incredible Discoveries of Modern Science

By Henshaw Ward

The New York Herald Tribune spoke of Henshaw Ward's "Evolution for John Doe" as "the one and only good book on evolution for the layman." Many scientists have borne witness to its soundness and accuracy, and thousands of laymen have found it clear, engrossing and illuminating. This same ability to interpret science with fidelity but without technicality, so that the man in the street may understand what it is all about, Mr. Ward again employs in "Exploring the Universe." It deals with the marvelous discoveries that have made a new heaven and earth, within the past few years.

It is an interesting fact, however, that the author does not set up Science as the God of the universe. Though it has done wonderful things, it has no answer, declares Mr. Ward, for our deepest inquiries.

The book is a fine piece of bookmaking, and the illustrations are many and do really illuminate. It would be a magnificent gift for young men or women graduating from high school or college.

[Price \$3.50]

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Last Week's Leader

The Making of a Minister

By Charles R. Brown

"If I can set up a few traffic signs like 'Turn to the right,' 'Straight traffic,' 'Bad curve ahead,' 'Zone for quiet,' for young men who have not gone over the road before," says the author in his Introduction, "it may help reduce the number of mishaps and aid in making their movements more effective."

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- The Minister and His Church
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- The Minister's Wife
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